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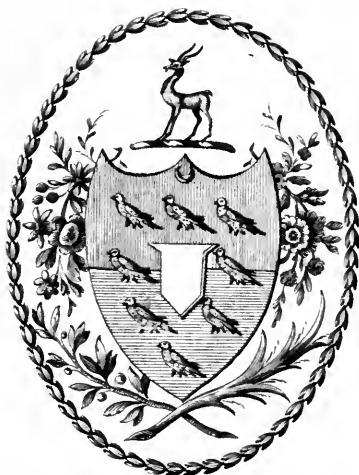


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A

Pre-existent Lapse

OF

HUMAN SOULS

Demonstrated from REASON ;

SHEWN TO BE THE

Opinion of the most eminent Writers of Antiquity,

SACRED AND PROFANE:

Proved to be the Ground-work likewise of the

GOSPEL DISPENSATION;

And the

Medium through which many material Topics, relative thereto,
are set in a clear, rational, and consistent Light :

By CAPEL BERRROW, A. M.

Rector of Finningley, Nottinghamshire.

Δια της ἀμαρτίας Κατέβηκαμεν.

S. Basil. de Spirit. Sanct.

—Make not impossible

That which but seems unlike.

SHAKES.

L O N D O N :

Printed for J. WHISTON and B. WHITE, in Fleet-street;
and G. KEARSLEY, in Ludgate-street,

M.DCC.LXII.

1762

A D V E R T I S E M E N T.

AS the author was at a great distance from the press when the following sheets were printed off, it is to be hoped that the reader will be candid enough to overlook, or rather, to correct for himself the Errata (of which there are not a few, in the Greek quotations more especially) and other *exceptionable* expressions to be met with, which the author, had there been opportunity for it, would have prevented. Perspicuity, however, requires, that the passages below should be corrected as follow, viz.

Page 30. for, As the inherent depravity of the soul, &c. evidently proceeds from, *read*, evidently proceeds *not* from.—Page 78, from line the ninth, to line the third in p. 79, in which interval the author's meaning is sadly obscured, *read* as follows :

———— ‘ the same frail perishable mortal body which Adam
 ‘ contracted by his transgression, descending of course to his
 ‘ posterity ; nothing but a miraculous interposition of divine
 ‘ power, an immediate *renovation* of the Protoplast's corporeal
 ‘ frame, could prevent this from being the unhappy conse-
 ‘ quence. And though it may be a matter of surprise that
 ‘ means were not concerted, by which *supposed* innocence might
 ‘ escape being involved in the punishment due only to guilt,
 ‘ the generality of the Christian world is *taught to believe*, &c.

Page 28, for, or was implanted *read*, by its Creator,
 or *that* it was implanted, &c.—Page 31, for, from the
 hands of God ; and then, *read*, for then.—Page 62, for,
 impieties to offend heaven, &c. fraud to entrap men,
read, impieties wherewith to offend heaven, fraud by which to
 entrap men.—Page 72, for, should sit in darkness, &c. and
that others, *read*, should *for a while* sit in darkness, &c.
that others, &c.

To His Grace

T H O M A S,

Lord Archbishop of

C A N T E R B U R Y,

AND

PRIMATE of all England.

My Lord,

MY aim in publishing the following work, is to illustrate truths, in which Christianity is, as I humbly apprehend, essentially interested. I need not, therefore, I hope, apologize for throwing it under your Grace's patronage.

A freedom by which I am the less apprehensive of giving offence, from
the

D E D I C A T I O N.

the idea I entertain of your Grace's zeal for the honour, dignity, and furtherance of the Gospel Dispensation; to which, I flatter myself, the performance will not a little contribute.

I am, my Lord,

your Grace's

most dutiful Son,

and Servant,

Finningley,
Feb. 9, 1762.

CAPEL BERRROW.

P R E F A C E.

READER,

DI V E S T yourself of prejudices of every kind in your perusal of the work before you, and judge of it with a freedom and independency becoming a *man*. Attend not, I pray you, to the manner of the performance, but to the matter of it, as the latter only is of any real consequence, and the former, that, in which the author is not, perhaps, exceptionable.

A pre-existent lapse of human souls he cannot help regarding as a truth equally demonstrable from scripture, as is the redemption of man by Jesus Christ; nay, as that on which alone the gospel œconomy is grounded.

If, however, it should appear that he is mistaken in his opinion, he hopes to be informed of such mistake with candour, and not calumny, from the pen of some one or other of the judicious and unprejudiced.

To proceed, therefore, without farther preface, to the work itself.

C O N T E N T S.



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Pre-existence, &c.

CHAP. I.

A pre-existent state of souls deducible from several passages in Holy Writ.

§ 1. **I**T has been a matter of no small concern to me to observe many passages in holy writ, which, to the impartial eye, seem either distantly allusive to, or positively declarative of a state pre-existent, manifestly perverted, by misjudging or misguided interpreters, into a meaning quite foreign to the real truth.

Among which is, in the first place, the following passage from *Job*, ch. xxxviii. ver. 21.

God having questioned *Job* about the nature and place of light, says, according to our translation of the passage, which is a bad one,

B

“ Knowest

“ Knowest thou it, because thou wast then
 “ born, or because the number of thy days is
 “ great.”

The meaning of which passage some interpret thus. “ Thou wast not so much as born, when I
 “ set a distinction between day and night, be-
 “ tween light and darkness. Thy days are not of
 “ so long continuance. How then canst thou
 “ certainly know what was done before thou wert
 “ born?” Others again read the whole verse
 ironically, thus; “ Thou knowest it, for thou
 “ wast then born, and for that the number of thy
 “ years should be great.”

But the true reading of the passage is, I think, that of *Junius, Tremellius*, and some others.

“ Noveris te *jam tum* natum fuisse, et numero
 “ dies tuos esse multos.”

“ Know thou, or I would have thee to know,
 “ that thou wast then born, and that in number
 “ thy days are many.”

§ 2. Another scriptural passage, brought in support of the same doctrine, is that saying of God to *Jeremias*: “ Before I formed thee in the belly I
 “ knew thee, and before thou camest out of the
 “ womb I gave thee wisdom.” Ch. i. ver. 5.

Which, agreeably to the opinion of most commentators, contains nothing more than God’s declaration to the prophet *Jeremias*, that, before his entrance into the womb, he had fore-ordained him to the office, to which he was then called. In like manner as *Josias, Cyrus, John the Baptist, &c.* were co-operating instruments, fore-ordained by God for the better carrying on, and compleating the noble purposes of the Gospel dispensation. But why must we suppose necessarily that all these were in *non-entity* at the time they were pre-ordained

ordained to their separate offices? Or rather, why should we not conclude the very reverse, from even that very emphatical expression, I *knew* thee, *Agnovi* te, as rendered by *Junius* and *Tremellius*; which grammarians suppose to be, generally speaking, applied to a person known *before*, and as then actually existent: *Agnosce*mus, *quos antea novimus*; *cognosce*mus, *quos nunquam prius vidimus*.

§ 3. Another passage, to be urged in proof of the above point, is, our Saviour's ardent ejaculation to his Father, just before his passion, which we meet with in *St. John*, ch. xvii. ver. 5.

“ And now, O Father, glorify me with thine own glory, with the glory which I had with thee before the world was.” Which necessarily respects the *subordinate nature*, and *glory* of Christ, as his *supreme glorification* could never have departed from him.

§ 4. To which may be added the answer which the disciples gave to our Saviour's demand of them, whom men said that he was, *viz.* “ Some say, that thou art *John the Baptist*, some *Elias*, or one of the prophets.” A sufficient demonstration, that a descent of the human species upon earth, from a *prior state*, was a prevailing opinion among the *Jews*; which our Saviour, instead of objecting to, seemed rather to acquiesce in, by only asking them, in return to their information, “ But whom say ye that I am?” And the same observation may likewise be made on that question put to our Saviour, concerning the blind man; “ Master, was it for this man's sin, or his parents, that he was born blind?” A question upon which our Saviour did not take upon him at all to animadvert, or reprove, as undoubtedly he would have done, had it seemed to him to favour of an opinion wrong, and unwarrantable. Our

Saviour's answer is, " Neither hath this man " sinned, nor his parents, but that the works of " God should be made manifest in him." Which he said (according to the opinion of some whom I esteem the best commentators on the Scriptures extant) not *ἀπλῶς* simply, for so, both he and his parents had sinned (as *Chrysostom* notes) but neither this man's sins, nor his parents, were a cause why he, rather than all other sinners, was born blind, but that God's glory might appear in his cure. See Assembly of Divines Annot. (printed 1622).

To the above I will add the following declaration of *Solomon*.

" Yea, rather being good," (comparatively so he means) " I came into a body undefiled." *Wisdom*, ch. viii. ver. 20. Wherein he manifestly declares himself to have been a moral agent, in a state prior to his abode here.

That these passages, if not positive declarations of, are, however, transient glances at the soul's pre-existence, we shall be the more induced to believe, when we take into our consideration the principal end, and design of the Gospel dispensation, which has, as will be shewn hereafter, a manifest reference, and relation as well to a *prior*, as to a *future* state. And as the doctrine of a *future* state has experienced its alternate falls and recoveries, it is not to be wondered, if the same fate should have happened likewise to the belief of a *prior* existence.

C H A P. II.

*The Article of the Church of England, concerning
Original Sin, examined.*

§ 1. “**O**RIGINAL sin,” says the ninth article of the church of England, “standeth not in the following of *Adam*, (as the *Pelagians* do vainly boast) but it is the nature of every man that is naturally engendered of the offspring of *Adam*, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit, and therefore in every person born into the world it deserves God’s wrath, and damnation.”

§ 2. From the first clause of which article there are two propositions plainly deducible ; the former of which is *affirmative*, and the other *negative*.

First, it is therein positively implied (though not indeed actually, and in exprefs terms declared) that there is a particular kind of sin chargeable upon mankind, which is peculiarly, and most properly termed *original* ; but that,

Secondly, and negatively, the sin so called is not what the *Pelagians* pronounced it to be.

§ 3. Now, though with respect to the first proposition it must not be concealed, that the term *original*, as applied to *sin*, is no where to be met with in holy writ, yet have we, notwithstanding that, full, sufficient authority from thence, for imputing to the whole race of mankind, what may aptly enough be termed the guilt of *original sin* ; of which persuasion was the church in the fifth century, though as to their ideas of the nature of it, and the circumstances wherein it consisted, she,

and a set of *Pelagians* widely differed, without being either of them, as it happened, in the right.

§ 4. The former resolved it all into *Adam's* fatal offence, the latter into such kinds of trespasses as were peculiarly mens own. The one supposed, that the sin of *Adam* was of such an universal and diffusive efficacy, as to derive a guilt and stain to mankind in all ages of the world, and this on account of the relation which all men have to *Adam*, as their natural and moral principal, or head, from whom they *therefore* derived a general depravity of nature, and a mind prone to sin and wickedness; the other urged, that *Adam's* transgression was a crime of a personal nature only, and not derivative of any the least guilt to his descendants; that it was not productive of any of those bad propensions observable since in mankind, but that both he and they were *originally* created perfectly pure and innocent, though fallible and peccable at the same time; and that consequently sin took its origin from, and could only be imputable to every man's own personal acts and trespasses*. Though of these two opinions on this point, the latter makes by much the nearest approach to truth, the former admitting of no kind of defence from either reason or scripture, as will hereafter be fully shewn, yet does it not sufficiently coincide with holy writ, which, whilst it gives plain intimations of another kind of guilt imputable to mankind, than what arises merely from their own personal trespasses here, is however repugnant altogether to

* *Hæresin illius (Pelagii) quod attinet summa huc fere redit. Peccatum originale funditus sustulit, docens Adami peccatum soboli ejus non imputari, unumquemque e contra in eadem quâ Adam creatus est voluntate perfectione nasci. Vid. Cave. Script. Eccles. Hist. Liter. Vol. i. p. 382.*

Pelagius's conjecture, that *Adam* and his posterity came into this world perfectly pure and innocent.

We are, says the apostle, by nature the children of wrath, &c.

§ 5. Amidst this great opposition of opinions between the church and the *Pelagians*, concerning *original sin*, in which each of them ran wide of the mark, the compilers of our articles, by their openly condemning the one, and tacitly rejecting the other, seem to *me* to have had an eye to a *state pre-existent*, as the only hypothesis by means of which could fairly be removed every difficulty lying in the way of both. If that be not the case, it will be difficult, if not absolutely impossible, to explain that article in any rational or consistent sense at all.

§ 6. “ Original sin, says the article, standeth “ not in the following of *Adam* (as the *Pelagians* “ do vainly talk)” *i. e.* It standeth not in sinning, like him, personally *here*, and against an express law of God. Well, but how then doth it stand? Standeth it in any crime relative or imputative? No. Standeth it in any guilt or stain in mankind, derived to them from *Adam's* transgression, on account of the relation which all men bear to him, as their natural principal or head? No such thing. But it is----What? “ Why it is the fault, or corruption of the nature of every man, that naturally is engendered of the offspring of *Adam*, “ whereby man is far gone from original righteousness, and is of his own *nature* inclined to “ evil.”

§ 7. Now it will not consist with the reason and nature of things, or with our usual ideas of the amiable and all-perfect attributes of God, to imagine that the fault or corruption of the nature of every man is *therefore* sinful, so as to deserve *God's*

wrath, and damnation, because he is of the offspring of *Adam*. Nor should we hastily ascribe to the compilers of our articles an opinion so horrid, not to say blasphemous.

When they therefore say, that original sin is a fault, or corruption of the nature of every man, that is naturally engendered of the offspring of *Adam*, they can, I apprehend, mean nothing more or less than this, *viz.* That it is a fault or corruption interwoven in the *nature* of every offspring of *Adam*, whereby, or on account of which fault or corruption, man is far gone from original righteousness (that righteousness in which he was originally created) and is therefore of his *own* nature, not any kind of nature derived to him from *Adam*, of his *own* nature inclined to evil.

§ 8. Let us see then what, upon a further examination of this article, as above stated and explained, may be fairly deduced therefrom, relative to the doctrine of original sin.

First then, it tells us what it is not; and

Secondly, it informs us what in reality it is.

It is not what the *Pelagians* esteemed it to be, whose opinion on that head we have before considered; and shall not need now to repeat, but it is---What? Why, it is the guilt of a particular kind of sin emphatically termed *original*, the nature of which we find expressly represented to us under the idea of a fault or corruption of the nature of every man naturally engendered of the offspring of *Adam*, &c. But how the fault or corruption of every offspring of *Adam*? Are we by that to understand, that *Adam's* sin is transmitted to us by traduction? That cannot, with any shadow of reason, be supposed. Nothing but a man's own *personal* disobedience can make him a sinner in the sight of God, or of *man*. He only that *sins* can
be

be a sinner*. No one can sin by proxy, can sin by virtue of any act of another person, to which he himself was not privy, or in any shape concerned. And it needs no proof surely, that we could be neither mediately, nor immediately, agents in the sinful act of *Adam*, which was committed at a distance of more than 5000 years before we are supposed to have had a vital existence.

§ 9. If however it be urged, that the article cannot mean, that we are *considered* as actual sinners, but only that we are *treated as* such in consequence of *Adam's* transgression; that not his *sin*, but that *body* of sin, which he contracted by sin, is transmitted to us by tradition, on account of which we are made naturally subject to sin, and of consequence equally exposed with him to the guilt and punishment of it; what is this but a reflection

* “ A representative of a moral action, says doctor Taylor, is what I can by no means digest. A representative, the guilt of whose conduct shall be imputed to us, and whose sins shall corrupt and debauch our nature, is one of the greatest absurdities in all the system of corrupt religion.— That any man, without my knowledge or consent, should so represent me, that when he is guilty, I am to be reputed guilty; and when he transgresses, I shall be accountable and punishable for his transgression, and thereby subjected to the wrath and curse of God; nay further, that his wickedness shall give me a sinful nature, and all this before I am born, and consequently while I am in no capacity of knowing, helping, or hindering what he doth; surely any one, says that most ingenious and rational writer, who dares use his understanding, must clearly see this is unreasonable, and altogether inconsistent with the truth and goodness of God.” See Dr. Taylor's supplement to Scrip. Doct. of orig. sin, p. 109.

“ Nor does the apostle, in Rom. v. 12—20, as the same judicious writer had before observed, mention, or intimate, the conveyance of a sinful nature, or any consequence of Adam's offence, in which all mankind are concerned, besides that death which all men die, when they leave this world.” Vid. *ibid.* p. 107.

on the justice and wisdom of God, as unworthy as the former?—Supposing us not accountable, I mean, for any *prior* sin—there being no difference, that I can perceive, between making sin itself necessary, hereditary, or essential to the soul, and the cloathing it with a body, that necessarily prompts, disposes, or gives fuel to evil actions.

§ 10. When our article therefore says, that original sin is the fault or corruption of the *nature* of every man that is naturally engendered of the offspring of *Adam*, it can only in *reason* mean, that sin is *born* with every such offspring of *Adam*, and brought into the world with him from the very womb, not by any derived, imputed guilt of another *; but from some actual and inherent depravity in his own nature, and that too contracted, of course, in a prior state; for the article, in express terms, declares, that, on account of this *fault* or *corruption* of the nature of man, he is far gone from original righteousness. But this original righteousness, what can that be, but that in which man was originally created, and from which he had fallen in a prior state? For is it possible a man can have *fallen from* that, to which he had not before *arrived*? And how is it that he had arrived to original righteousness, but in a state prior to *this*, into which scripture assures us he entered as a child of wrath, and on account of which our article informs us, he is far *gone from* original righteousness?

* “ It is not possible, says Mr. Brocklesby, that Adam, by his transgression, should merit for the souls of all his offspring their state of blindness, pravity, spiritual death, to be deprived of the holy spirit and the divine image, with all the honours and felicities thereof, and to be subjected to eternal punishment in the world to come; for it never was, nor can be in any man’s power to kill souls, says he, without their own consent.” Brocklesby, Gospel Theism, p. 468.

§ 11. If it be said, that by original righteousness we are to understand that state of righteousness only in which *Adam* was created, and from which man is far gone, *i. e.* widely differs from---*quam longissimè distat*---by means of a vitiosity of nature with which he comes into the world; I would ask, how we can make it reconcileable with reason to suppose, that God should, in the exercise of his creative power and authority, indicate so cruel a partiality towards the descendants of *Adam*, as to force them into existence with a less share of infused righteousness in *their* nature, than was vouchsafed to their *primogenitor*? Or that because the one forfeited at length that integrity and uprightness of soul with which *he* was at first formed, his *offspring* should be necessarily created in sin? should, at their supposed first entrance into life, be made slaves to impetuous passions and affections, which the former, being created in the image of God, (*Gen. i. 27.*) could, of course, only have contracted by a subsequent abuse of his reason and understanding? This is a view of the divine Being and his providence, comprehensive, may I not say, of absolute blasphemy?

§ 12. I cannot therefore see what else can be meant by the *original righteousness* mentioned in the article under consideration, than a supposed actual state of righteousness, in which the intellectual inhabitants of this world were originally created, and from which they had swerved in a prior state. Whether that be the case or not, it must be left to the reader's judgment to determine. This, however, is clearly the sense of the article, as to the *nature* of original sin; or that wherein it consists, *viz.* that it is the *fault* or *corruption* of the *nature* of every man that is *naturally* engendered of *Adam*.

§ 13. If then, as man comes *engendered* of *Adam* he comes *first formed* by the hands of his Creator,
it

it follows that that Creator is the author of evil; from which horrid conclusion the hypothesis of a *pre-existent lapse of souls* only can set us clear, as will hereafter appear.

C H A P. III.

A pre-existent lapse of human souls deduced from the infelicities and imperfections of man's present state.

§ 1. **T**HAT God is infinitely benevolent, as well as wise and powerful, we esteem to be a truth as unquestionable as is his existence; nor can I conceive it more natural and essential to the sun to give warmth, than for the Deity, when calling creatures into a rational existence, to impart to them instant happiness. The very reverse of which idea of the Creator is implied in the supposal that the present is the first state of existence in which we have made our appearance. We are born to troubles, as the sparks fly upwards. We suck in misery with our mother's milk, and the very first point of knowledge at which we are enabled to arrive, is to know what sorrow meaneth. Those piercing cries, with which the new-born babe salutes the opening world, how do they eccho forth an inward grief? How reluctantly does it meet its enlargement from the imprisoning womb, as if conscious that it was a passage only to a place of punishment? How like an outcast of heaven afterwards is the helpless infant, "mewling and puking in his mother's arms!" Its mental faculties, how inept are they, and inactive! Its organic powers, how inert and languid! Call you this an original, and the painter God? But where then the finishings
worthy

worthy the hand of the divine master? Where those exalted breathings of a fresh-formed soul, reason, reflection, active purity? Where the open, ever-smiling countenance and eyes, that beam forth the glowing happiness within? These, what but these can be the genuine lineaments of a true image of God? But can we find them, even in miniature, in infant man? Alas! no. Whence then so imperfect and unfinished a piece? Is it not an original? And the artist, was it not God? Yes. But who does not see that it is an original tetribly damaged? Faded every beauty, every feature marred!

§ 2. If now, from this displeasing picture of man in his *infant* state, we proceed to trace him through the other progressive stages of life, how displeasing and uncomfortable an appearance does he still make? Youth has its thousand crosses and disappointments. And the trifling pleasures, which in that season of giddiness and folly, captivate and amuse for a while, are more than overbalanced by the occurrence of some *shadowy* grievances and distresses, that sit upon the mind with a weight equal to *substantial* ones. Instruction is a tax upon the youth's diversions, not to be endured; and restraint of any kind, however seasonable, is a severity not to be borne; and till he can *ruin* himself in *his own way*, he is quite unhappy.

§ 3. View now this offspring of providence ripened at length into man; and how does it fare with him then? Why then his former *follies* are exchanged for flagrant *vices*; and his *imaginary* troubles and misfortunes for such as are *real*. And should even prudence, piety, and virtue be the governing principles of his after-life, yet what precarious preservatives are these against calamities! The good and bad, alas! share them more

or less indiscriminately. Presuming therefore, that the Deity could not but communicate happiness to all his intellectual creatures, at the very instant that he conferred on them life, I infer from the above retrospect into man's state from his birth, that he must have experienced a vital existence *prior* to this *.

§ 4. If it be urged, that this supposed *first* will not be the *last* stage of man's existence, and that therefore it is easy to conceive how the defects, inconveniencies, disorders, and calamities, under which he now labours, will be removed in a *state to come*; and that if he is made miserable, as scripture informs us he is, through the default of *one*, he will be there sufficiently rewarded for that misery, by the all-sufficient merits of *another*; what is this but inverting the idea of divine Providence, and supposing God to *end* only with man in a manner with which we would rather expect he would begin, and as one who *delighteth* not more *in mercy*, than in his creatures misery?

§ 5. Can the God of infinite rectitude and goodness view, with an eye of *indignation*, creatures just starting into a rational existence, by the power of his almighty *fiat*!--And for no crime? No crime? Ay, for no crime. For can creatures, previously to the power of acting *at all*, commit

* If all is not deceit and illusion, it must be evident to a demonstration, that nothing unhappy in its order can come out of the hands of infinite goodness; and yet it is fact that all sentient and intelligent beings here are universally more or less miserable, and that there never was any human creature in his right senses, which, in a whole duration of human life, felt not, and thought not himself unhappy and miserable for some time, if not for the most part of his rational life, and wished not himself earnestly better, wiser, and more happy. Vid. Dr. Cheyne's Discourses, p. 30, 31.

crimes? And to suffer for the offence of another is to suffer wrongfully. Such therefore cannot be the will of God towards man. If man then comes, which undoubtedly he does, as a *suffering creature here*, must he not have rendered himself *obnoxious* to such *sufferings* by some *prior trespasses*? This will be more fully considered hereafter.

C H A P. IV.

The depravity of the human mind considered, and shewn to be the effect of a pre-existent lapse.

§ 1. **H**OW great the depravity of human nature is, scripture, and the experience of past ages, as well as the present, abundantly evince.

§ 2. With respect to the former, take for the present the two or three following passages only; namely,

Who might offend, and hath not offended? Or done evil, and hath not done it?

O Jerusalem, says the prophet Jeremiah, *wash thine heart from wickedness, that thou mayest be saved, how long shall thy vain thoughts lodge within thee?*

Again, says he, *The heart is deceitful above all things, and desperately wicked, who can know it?*

The Lord knoweth the thoughts of men, that they are but vain, says the psalmist.

Out of the heart proceed evil thoughts, adultery, fornication, theft, &c. says our Saviour.

And again, *We are born in sin*, as says the apostle, *and are by nature the children of wrath.*

§ 3. If from scripture we turn to experience, what abundant evidence have we of the depravity of man's nature, from those strong propensities to
evil

evil discoverable, more or less, in all of us, as soon after our first entrance into life as we are at all capable of acting in it. Man, froward man, longs to go astray, from his very cradle; and were his infant efforts not restrained by the occasional reasonings, rewards, or corrections of the watchful parent, what crimes would he not devise? What enormities would he not perpetrate? To what follies would he not become enslaved? Insomuch that *nature*, who should seem first entitled to the guardianship of her own offspring, is the very last thought of, with whom to entrust the important charge. A truth which every *system of morality* suggests, and *education* implies. The end and design of each is not only to strengthen, invigorate, and enrich a weak, languid, and barren *understanding*, but to correct and reform a vicious and corrupt *will*.

§ 4. The first dawnings of sense and reflection in the infant's mind discover some uprising passion or affection, some young disease, which, as the poet says,

Grows with his growth, and strengthens with
his strength;

is alike constitutional to the soul, as maladies of various kinds are to the body *. And as, from its natural or acquired temperature, the latter becomes more or less susceptible of infection from a pestilent air, or other noxious influences from without, so fares it evidently with the former. A kind of constitution there is in the *souls* of men,

* Nam vitis nemo sine nascitur, optimus ille est
Qui minimis urgetur —————

Hor. Sat. 3. lib. 1.

as well as in their bodies, which, though not equally bad in some as in others, is more or less diseased in all. And in proportion to the difference observable in this constitutional frame of souls in different men, are they more or less affected by one and the same kind of objects, are excited to different sorts of gratifications, and vary from each other as much in their passions as in their persons, or choice of food*.

§. 4. So that whilst certain objects work upon the fancy of some, with a force and energy too powerful for human means alone to repel, they operate feebly, or not at all, perhaps, on others. When attracted therefore by such as are congruous to a *peculiar* turn of affection, a man commits crimes enormously detestable, the reflecting part of the world will not fail heartily to pity the offender, at the same time that they think it necessary to punish the offence, and will consider it rather as a matter of *good fortune*, than any kind of *merit* in themselves or others, that they stand exempt from transgressions for which they have no degree of relish; which take not their rise from either bad precepts, or bad examples, but grow spontaneously, as it were, from nature. The former, *viz.* bad precepts and bad examples do indeed too frequently influence men to the practice of common crimes; evil counsel, administered with skill,

* ————— Quemvis mediâ erue turbâ
 Aut ob avaritiam, aut miserâ ambitione laborat;
 Hic nuptarum insanit amoribus; hic puerorum;
 Hunc capit argenti splendor; stupet Albius ære;
 Hic mutat merces surgente a sole, ad eum quo
 Vespertina tepet regio; quin per mala præceps
 Fertur, uti pulvis collectus turbine, ne quid
 Summa deperdat metuens, aut ampliet ut rem.

Hor. Sat. 4. lib. 1:

may

may ensnare a weak associate into theft, or fornication, or adultery. *When he seeth a thief he may consent unto him, and be partaker with the adulterer ;* and as *Shakespeare* says,

“ Who so firm that cannot be seduced * ? ”

But those affections of the mind to which I here allude, and from which is proveable man's depravity of nature, are not capable of being instilled any more than they are of being dispelled by advice, authority, or example ; and these, together with those *preternatural* propensions above glanced at, are envy, malice, cruelty, revenge, covetousness, and other more venial frailties. Where any of these take place, there nature herself gives the settlement †.

§ 5. And

* *Julius Cæsar*. Warburton, p. 16.—where the power of advice, however pernicious, is strongly painted.

Well, Brutus, (says his fellow-conspirator Cassius) [Brutus gone]

— Thou art noble ; yet I see
Thy honourable metal may be wrought upon
From what it is disposed ; therefore 'tis meet,
That noble minds keep ever with their likes ;
For who so firm as cannot be seduced ?

† The very ingenious Dr. Baker, in his treatise *De Affectibus Animi*, has a passage so effectually illustrative of my meaning, that I could not help giving it an English dress.

This passion, says he, (speaking of envy) is the most troublesome inmate of the human heart ; it is an intestine plague, diffusing its poisonous influence through the whole mass of blood and juices,

Sucks up the marrow from the solid bone,
Nor leaves within the limbs one drop of blood.

And, strange as it may appear, yet is it, notwithstanding, true, from known facts, that symptoms of envy appear in
the

§ 5. And what character is there in public life, or among those in a lower sphere of action, either *amiable* or *great*, that is not sullied by an unlucky intermixture of one or other of nature's foibles, if not flagrant vices. To select a couple of characters in common life only, in order to avoid invidious and unwilling reflections on the eminent of the past or present times.

§ 6. *Agriophilus* and *Philanthropus* are men whose lives form an entire contrast. In the one you have what is completely odious and detestable, in the general estimation of the world; in the other the truly amiable and engaging. And yet it is remarkable, that in that particular course of behaviour, wherein *Philanthropus* differs most from the temper and conduct of *Agriophilus*, he is most reprehensible.

the infant state of man from his very cradle.—Insomuch that it is not unusual to see a babe pining and languishing in a most wretched manner with this passion, as with a consumptive malady. Nor is it capable of being freed from the overpowering disorder by any medical art or assistance whatever, but by either a total removal, or a pretended flight of the infant rival.

Hæc est hospes (nempe invidia) humani pectoris molestissima; hæc intestina pestis, quæ sanguine, humoribusque nostris malum suum immiscet virus; quæ

Intactis vorat ossibus medullas,
Et totum bibit artubus cruorem.

Etiâ in tenellâ hominis ætate, ipsisque ab incunabulis (mirum est quod dicturus sum, at experientiâ satis pervulgatum) produnt se haud obscura quædam zelotypiæ signa; ita ut infantulum videat liceat ex hoc affectu tæbe miserrimè extenuari, ac languescere; non nisi rivali infantulo aut amoto oculis, aut magis de industriâ neglecto, arte ullâ, aut auxilio medicorum a gravi morbo liberandum. Vid. D. Baker de Affect. Anim. &c. p. 23, 24.

Agriophilus is morose, covetous, cruel, and revengeful ; *Philanthropus* quite the reverse ; he is affable, generous, tender-hearted, compassionate. But how does it grieve one to see these, and many other shining virtues obscured at once by one single foible of nature,—indiscretion ? A frailty, which accompanied him from his earliest life. *Agriophilus* is covetous, *Philanthropus* is extravagant. *Agriophilus* hides himself from the world, as loving no part of it but that from which he can make a thirty, forty, or an hundred *per cent.* advantage. *Philanthropus*, on the contrary, holding such a mean, low-spirited mind in the utmost contempt, runs into a culpable negligence in his affairs, and a too excessive fondness for friendships, popularity, and vain applause. But is it not wonderful, that two such contrasted dispositions should exist in men whose situation and circumstances in life give them opportunities of acting entirely the same part in it ? *Agriophilus* has as much money to squander away as *Philanthropus* ever possessed ; but he would not, if he could help it, part with a shilling ; and *Philanthropus* could have availed himself of as many powerful pleas for œconomy and frugality as *Agriophilus*, and would, had he ever been directed by *prudence*. But how shall we account for a *dissonancy* of principles and propensions in these two ; a *dissonancy* as great as if it existed in beings of a different species ? Is it resolvable all into the force of example, advice, or sollicitation ? Certainly no. For the one is as universally despised for his insensibility and brutality, and he knows it, as the other is condemned for his gaiety and indiscretion. To what, in short, but a dissimilarity of *taste* alone can we ascribe the extraordinary difference ? Taste, which makes as well

well the *moral man*, as the *musician*, *painter*, or *poet*. It is taste, the soul's constitutional frame I mean, that makes the man; nor can you with less difficulty whip one lad at school into a nice and exquisite relish for musick, painting, poetry, or other arts, than give another, by the use of the best methods you can devise, a nice and delicate turn for honour, integrity, and public spirit. And it is notorious what very different effects arise frequently from the same course of discipline, in general, the same salutary precepts, patterns, and examples, in two or more youths, the offspring of the same parents. How amazingly different very oft are their tempers, genius, passions, inclinations, pursuits * ?

§ 7. And yet I would not be thought to assert, that that which we here call taste, that predominant, constitutional *turn* of mind, with which each man comes into the world irresistibly, and by a kind of fatality, determines him to his peculiar pursuits. For, generally speaking, its influence either lessens, or is encreased, in proportion to the encouragement or checks it may occasionally meet with, in the course of a well or ill-conducted education. The former will do wonders in breaking

* “ *Cūr alter fratrum cessare, et ludere, et ungi,
 “ Præferat Herodis palmetis pinguibus; alter
 “ Sylvestrem flammis, et ferro mitiget agrum:
 “ Scit genius, natale comes, qui temperat astrum,
 “ Naturæ deus humanæ.*”

By the term *Genius* Horace means the natural turn and disposition or spirit of a man, and it is called the *Deus humanæ naturæ*, as being that which gives life and activity to the whole intellectual frame.

“ *Le genie, says madam Dacier, qui préside à la naissance
 “ de tous les hommes, et qui étant différent, fit la difference
 “ des inclinations, et des temperans. Ce genie n'est autre
 “ chose, que leur esprit.*” Dacier in loco.

or weakening the force of many passions, which too usually spring up in the juvenile mind, with double force, by means of the latter ; and yet that there are some which by the use of meer natural powers are irremoveable, no one will deny, who considers in the least what human nature in general is, and always *has been**.

§ 8. Nor

* It is inconceivable, says a French writer, that the curious observers of nature, men who bend their utmost application upon studying and knowing themselves, should not have observed, that man is not governed and conducted by reason—that reason, with all its power and industry, cannot destroy any one passion that is rooted in the heart of man, neither by the help of age nor by the influence of example, nor by the fear of evil. Vid. l'Esprit's preface to his Deceit of human virtues.

And says Seneca : “ Nullâ sapientiâ naturalia corporis, aut animi, vitia ponuntur, quicquid ingenitum est lenitur arte, non vincitur.” Senec. Epist.

“ It is more easy, says an old poet, to give life and education to a man, than to impart to him a rightly-disposed mind ; to which not one has attended, as yet, who has aimed to make a wise man of a fool, or a good man out of a bad one. If the deity had given to the Æsculapian tribe the art of correcting and removing the peccant and malignant humours of the mind, many and great would have been their fees. But if the νόημα of a man—his leading principle was any thing capable of being framed or implanted, that never would have proved in the end a bad man, who had listened to the wholesome prescripts of a good father. But be your precepts what they may, it will never be in your power to make of a bad man a good one.”

Φῦσαι καὶ δρέψαι ῥᾶν βροτὸν ἢ φρένας ἐσθλὰς
 ἐνδέμεν. οὐδείς πω τοῦτο γ' ἐπεφράσατο,
 εἰς σάφρον' ἔθηκε τὸν ἀφρονα, καὶ κακὸν ἐσθλόν.
 εἰ δ' Ἀσκληπιάδαις τοῦτο ἔδωκε θεὸς,
 ἰᾶσθαι κακότητα, καὶ ἀτηρᾶς φρένας ἀνδρῶν,
 πολλοὺς ἀν' μισθοῦς, καὶ μεγάλας ἔφερον.
 εἰ δ' ἦν ποιητὴν τε καὶ ἐνδετὸν ἀνδρὶ νόημα,
 ἔποτ' ἀν' ἐξ ἀγαθοῦ πατρὸς ἔχεντο κακὸς
 παιδόμενος μύθοισι σάφροσιν· ἀλλὰ διδάσκων
 εἴ ποτε ποιήσεις τὸν κακὸν ἀνδρ' ἀγαθόν.

Θεογ. γινμ. l. 429.

This

§ 8. Nor would the argument for the soul's depravity be at all weakened, should it be insisted
C 4 on,

This passage, which I have taken upon me to translate, the reader is desired to attend to with proper caution, and not to forget that it comes from the pen of an heathen moralist, unacquainted, of course, with those all-sufficient resources for the suppression of those bad passions, to which Christians are directed, and from which they may, if they are not wanting to themselves, reap the desired advantage. And it is introduced here in proof, or illustration of this one obvious truth only, that man comes into the world naturally bad.

I would not however be understood to mean, from what has here been advanced, that no one either does, or ever did come into this world altogether uninfected with vicious principles and propensions; the reverse having been evidently the case, as may be abundantly proved as well from history, sacred and profane, as also from even the present times; but only that, generally speaking, man has at the best, and under the advantages of education, interwoven with his virtues so many natural frailties, imperfections, not to say immoralities, that reason will not allow us to imagine, that a soul could come so imperfectly and immorally constructed immediately from the hands of its maker, and that therefore we must look further back for the origin of man, than to his formation in the womb. As to the exalted examples of piety and virtue, recorded either in sacred history or profane, or of what even the present times may be thought to boast, these, when compared with the bulk of mankind in general, not to mention the more than ordinary powers, with which most, if not all of the former, came furnished, that they might become exemplary patterns of purity and holiness to a wicked and degenerate world (a), these, I say, are instances so seemingly singular and extraordinary, as do not in the least disprove, what is all that I would be meant to assert, that the untutored and undisciplined mind of man is, in general, not only averse to that which is good, but prone, in reality, to practices absolutely bad, such as are a disgrace to the honour and dignity of intelligent and rational beings.

(a) The patriarchs, says Eusebius, were adorned with a life that is according to nature, (to original nature) by right reasonings they were adorned with the virtue of religion; by natural reasonings and unwritten laws, steering the right course of virtue, they passed beyond fleshly pleasures into an every-way
wise

on, or could it be even proved that her vices or frailties are propagated among men, by either the influence of bad example, or by an incogitant neglect, or gross perversion of right reason; since, in the first place, bad examples presuppose a vitiosity of mind in those who at first set the examples; and from the resistance and opposition, which in various instances they are found to meet with in some, it may reasonably be presumed, that they never prevail at all, but where there is a correspondent aptitude of mind for receiving the destructive impresson*; and then secondly, the enquiry here is not by what means we may cure, check the progress, or avoid the infection of those disorders and diseases of the soul, which sink it so far below the rank and dignity of intellectual and rational beings; but how to trace them to their fountain-head. It cannot be supposed, that the Deity himself infused them; nor can we, with any degree of propriety, ascribe them, as will, in the next chapter, be shewn, to any obliquity of nature derived from *Adam*,—derived, I mean, from the nature of that body which we do in reality inherit

wife and religious life. Besides which, he says, that they had extraordinary appearances of God, and converse with him; were φίλοι Θεῶν καὶ Προφῆται, “the friends of God and prophets.” Euseb. Prep. Evan. lib. vii. cap. 5, 7. They are therefore, as says Brocklesby, not to be looked upon merely as holy men, but as some extraordinary ministers of religion. Brock. 731.

* When we say men are misled by external circumstances of temptation, it cannot but be understood, that there is somewhat within themselves, to render those circumstances temptations, or to render them susceptible of impressions from them; so when we say, they are misled by passions, it is always supposed, that there are occasions, circumstances, and objects exciting those passions, and affording means for gratifying them. Vid. Butler's Anal. p. 107.

from

from him. And yet such has been, and is still too much the prevailing opinion among men, owing to their not forming to themselves clear conceptions of that *duplex* composition of which scripture and experience prove us to consist, viz. the *carnal* man and *spiritual*. Some indeed have been wise enough to ascribe to man a *triple* soul, the vegetative, animal, and rational*; imagining, that among so many different species of souls, it was a chance but that there might be one, upon which they could, with propriety, fix the rise and propagation of bad passions. In answer to this, it may, with great confidence, I think, be affirmed, that the belief of a double or triple soul in man is absurd to the last degree; that only *one* and the *same* soul actuates and animates that duplex, that spiritual and animal nature, of which we now consist; and that, from its acting under two separate and distinct relations, there arises the exertion of two sorts of propensions or desires, in their nature essentially different: these *Malebranche* chuses to distinguish by the terms *passions* and *natural inclinations*; I would rather call them our *passions* and our *natural affections*. The former are the result and consequence of the soul's relation to, and union with the body; the latter the essential workings of its own free and independent self. The one are, the cravings, as it were, of the soul, to which the nature and constitution of the body make her subject, which are necessary for her support and nourishment, and which we have

* Allusive to which absurdity, says Ben Johnson in his Boetaster: "What, shall I turn shark upon my friends, or my friends' friends? I scorn it with my three souls."

Vid. Warburton, in Shakespear's Twelfth Night, p. 144.

in common with brutes*, viz. hunger, thirst, concupiscence, self-affection, &c. and these we may term her *passions*, in contradistinction to those intellectual and independent motions, which are essential to, or however arise from her spiritual frame, and which may therefore be most properly stiled the soul's affections. The first are what the apostle means by that *Law in his members warring against the law of his mind, and bringing him into captivity to the law of sin*,—that *carnal mind*, which is *enmity against God*,—whence proceed what he stiles the *lusts of the flesh*, viz. adultery, fornication, &c. the latter are what the same apostle terms the *fruits of the spirit*, viz. love, joy, peace, gentleness, meek-

* Agreeably to which the generality of philosophers, says the learned Mr. Brocklesby, distinguish two parts in the soul of man, the inferior and superior. The one is common to the brutes, and falleth within the comprehension of sensitive nature, which they call *παθητικόν* (the seat of the bodily appetites, affections, and passions) the other is *τὸ λόγικόν*, the rational nature; and between these two, as contrary operative principles, there is usually a conflict and combat. *Διὶ τὴν γὰρ ἔστι μαχομένη φύσις ἐν ἐν κεκοσμημένη*, for two natures, conflicting one with the other, are conjoined, the sensitive (the appetites to sensitive good) resisting, and withstanding the rational nature, discerning and dictating the good of honesty. In this conflict the sensitive nature usually prevails by its deceit and impetuous violence, not only against mens resolutions to the contrary in their sober mood, but against the present light and dictates of their minds, *ἐκ βίας ἐπισθενῶν αἱ προσελθῶσαι, ἄγρσι, καὶ ἔλκεσι*, by the force of their desires, which carry and drag them.

The mind is tyrannically lorded over by brutal affections, which are usually in motion and commotion, the irrational passions possessing it, and distracting it, and in some sort compelling it to do the things that are desirable to them. For every passion has a compulsory force in it; it dethrones or expels reasonings. See Brocklesby's Gospel-Theism, p. 708.

With regard to this author, if the reader shall at any time observe in him a kind of uncouth, inelegant phraseology, he will find it nevertheless expressive of very clear, close, comprehensive reasoning.

ness, &c. When we are enquiring therefore into the rise and progress of the various vices and frailties of mankind, we should carefully distinguish between such propensions as are in reality their *fault*, and those which are only their *misfortune*. The soul's passions, those to which she is made subject by her alliance with the body, are necessary for the support and continuance of that union and connection, and are consequently only sinful when gratified beyond the bounds and restrictions which reason, religion, and the laws of society prescribe. These we derive necessarily from the nature and constitution of that body we inherit from *Adam*. And these are, properly speaking, not the soul's faults, but her misfortunes; as being of a carnal, sensual nature only; nor are these the affections of the mind to which I allude, and from which is proveable the depravity of nature; which consists, and only consists of irregularities, inconsistencies, and actual blemishes in her intellectual frame; such as are envy, malice, revenge, cruelty, &c. And when the apostle ranks even these in his catalogue of the *works of the flesh*, we are not to consider him as pronouncing them the genuine, necessary effects and productions of the flesh, but as principles which are most usually discernible in, and less restrained by those, whose desires terminate more on the gratification of sensual appetites and passions, than in correcting and reforming the degeneracy of their spiritual and more natural affections.

§ 9. We see then how frail, imperfect, and depraved a being the soul is in its natural state. And, in order to ascertain the real *cause* of this depravity, reason and philosophy oblige us to conclude, either that it arises from the accidental state and condition of that body we inherit from *Adam*,

or

or was implanted by its Creator, or is the effect of a pre-existent lapse.

That the first cannot be the case, even this single consideration evinces, *viz.* that we are not universally affected by that body in a similar manner. Men differ from each other as much in their affections as in their faces. And if to this it be replied, that that may be owing to some different texture and modification of one and the same species of matter, I would ask, how it comes to pass that such a great contrariety of tempers should be so frequently met with in persons of the very same kind of complexion, and seemingly similar texture of body*?

The external form and figure indeed is that by which your physiognomists aim to read the internal man†, yet experience shews, that that is not an index which invariably and infallibly points true.

§ 10. Nor is there the least reason in nature to expect that it should. It is not possible that purely passive *matter* should impart principles not its own, or, in other words, the active properties and essentials of *spirit*. So that it is of course not possible, that the soul can receive either her *good* or *bad intellectual qualities* from this or that frame or temperature of the body. We may as well suppose the very construction of the soul to be material, as make it dependent on matter for its properties.

* The reader is to take notice, that I am now speaking of the real affections of the mind, not the sensual passions, that arise from the soul's connection with the body.

† Διὸς ἀπ' ὀφθαλμοῦ καὶ τοῦ νοῦ καὶ μαθεῖν.

Theoc.

And the wise son of Sirach says, "A man may be known by his looks." Ecclus. xix. 29.

§ 11. The

§ 11. The soul's native powers indeed are so far dependent on the nature and quality of that heterogeneous vehicle wherein it is contained, and from which it is furnished with all its proper instruments of sense and reflection, as to be enabled to operate to only that confined degree of excellence and perfection, to which the properties of that vehicle are suited. Hence it is that we are enabled to account, in a great degree, for that seeming subordination of intellectual abilities, observable now in the several species of animated and intelligent natures. Hence it is that brute creatures are become inferior to us in the use of their reasoning faculties, as we are perhaps to angels. Brutes can reason and reflect only in part, and how inconsiderable and contracted is the utmost range of *human* reasoning, when compared with the intellectual powers of the *angelic* host! Had the souls of brutes been lodged in the same kind of vehicle with our own, it is probable that they would have attained to as high a degree of rationality in this their sublunary sphere of action, as we have done; and that we should ourselves have fallen to as low a state of sensibility and reflection as they are reduced to, had we been thrown into a body entirely organized, as is theirs*.

§ 12. As

* Most of the ancient philosophers taught, that the souls of beasts were rational; from whence it follows, that they believed those souls to differ in degrees of rationality only from those of men. Anaxagoras placed that difference in this particular, viz. "That men are capable of explaining their reasonings, whereas beasts are not able to explain theirs." Vid. Plutarch. de Placit. Philos. lib. v. cap. 20. p. 908.

Pythagoras and Plato had the same thoughts on this point. They said, that the souls of beasts, though truly rational, act not according to reason, because they want the use of speech, and

§ 12. As the inherent depravity of the soul therefore evidently proceeds from the constitutional qualities

and their organs are not well-proportioned,—That the mere disposition of the organs hindered reason from appearing in beasts, as it appears in men. See Bayle's life of Pereira.

Agreeably to which, says Virgil,

*Ignæus est ollis vigor, et cœlestis origo
Seminibus: quantum non noxia corpora tardant,
Terrenique hebetant artus, moribundaque membra.*

And that the souls of men and beasts are, in their nature, intrinsically the same, we seem authorised to conclude, from what the sacred preacher says upon the point.

“ I said in mine heart, concerning the estate of the sons of
“ men, that God might manifest, or (as agreeably to the origi-
“ nal it should be rendered) God will make manifest, that they
“ are beasts. For that which befalleth the sons of men be-
“ falleth beasts, even one thing befalleth them: as one dieth,
“ so dieth the other, yea they have all one breath, so that a
“ man hath no pre-eminence over a beast. All go unto one
“ place, all are of dust, and all turn to dust again.” Eccles.
iii. 19, 20.

Diogenes said, that beasts are made up of a body and a soul, and that if their soul does not actually feel and reason, it is because the thickness of its organs, and the great quantity of humours, reduce it to the condition of mad men. See Plut. de Plac. Philosoph.

Nor can we see an equality of providence towards the brute creation, without supposing them possessed of souls capable of being recompensed in an hereafter, and designed so to be, for the toils and miseries they undergo here.

Apposite to this reflection is the following extract from the ingenious author of Reflections on the Œconomy of Nature in Animal Life:

It is certain, says he, that the self-motive and self-active principle, or spiritual substance, that actuates or animates organised matter, must have, essentially and actually, inherent in it all those natural qualities, faculties, and endowments, in the highest perfection, that it ever exerts or attains to in any time of its duration. To augment or encrease in essential qualities is an absurdity, and to augment or encrease naturally is only the property of body and matter; but spiritual substance being indivisible and immortal, if it could admit of more or less, in
natural

qualities of that body it is made to inhabit here, so neither is it,

Secondly, to be considered as implanted by him that formed it.

§ 13. It is impossible that the Deity can be the parent of imperfection. By which I do not mean to assert, that God cannot produce any thing short of, or inferior to perfection itself. For then *finite* beings could not be the offspring of an *infinite* one, nor an effect be unequal to the cause from whence it proceeded. But this I do venture to assert, that nothing imperfect in *its kind* can come out as such immediately from the hands of God. And yet however true and unquestionable such a position is, the reverse would evidently be the case, if man in his state of *nature*, is as he came *first* from the hands of God; and then every intellectual de-

natural or essential qualities, it might cease to be; I mean as to its natural qualities of living, perceiving, and willing, *i. e.* of cogitation or thinking; for as to its moral qualities of justice, goodness, and truth, they may encrease or decrease to any degree, since they entirely depend on the free will; and therefore the natural faculties of living, perceiving, and willing; and thus several degrees and modifications of activity, sagacity, and desire, are essentially and uniformly permanent in it in their order and degree, whatever kind of body it animates; and when it does not exert these innate and essential qualities, it is because it is limited and restrained by the nature of gross matter, and the laws of the body which it animates, which is a foreign impediment, insuperable to its degree of self-activity and self-mobility. For an angel is as truly an angel, as to its spiritual nature and faculties, informing the body of a serpent, or any other organized body, as informing the body of a man. And an angel, animating an human body, would be only a more perfect man, and, by its natural and essential qualities could then only more perfectly exert human functions and operations. An unorganized body could produce no vital functions; it could only put it into particular motions. Vid. Cheyne, Nat. Method of curing diseases of the body and mind, p. 1, 2, 3.

formity

formity and irregularity is a blemish in the creature, chargeable wholly and solely upon God its Creator. Then the envious, the malicious, the cruel and revengeful, are not more excentric from the laws of virtue and purity, or, in other words, not worse than they should or could be; and the thing formed may say unto him that formed it, Why hast thou made me thus?

§ 14. Most writers on the subject of the human passions assert indeed, what may be judged perhaps a sufficient answer to the above remark, that most, if not all of those passions, which men usually deem bad, are, in various instances, *consequently* good, and of course not to be looked upon as blemishes and imperfections in our nature. That *ambition*, for example, is productive of deeds that serve, in many respects, to aggrandize the prince and his people; introduces into a public sphere of action, men best qualified to advance the honour, reputation, and interests of their king and country; and transmits to posterity many illustrious examples of magnanimity and undaunted bravery. That the passion of *pride* swells the mind to a resistance of mean, selfish, abject considerations, or any dishonourable or unjust attacks. That even *envy* has apparently its advantages, inasmuch as it spurs a man on to a rivalry of another in his virtues and noble exploits. That *covetousness* serves to create an abundance, which the heir, actuated by a different kind of spirit from the first possessor, is enabled to diffuse in various acts of generosity, and a well-placed beneficence. This is the light in which, as far as I can recollect, writers on this subject, place, for the most part, these and other passions of the human breast, in order to shew, that they are not, what I esteem them to be, real blemishes. But if reason may be allowed to be a proper

proper judge in this case, I would ask, whether this is not absolutely confounding the essential difference between good and evil, judging of the nature of our passions from their *accidental effects* and *consequences*, and blending the *essence* of things with their *ends* and *uses*? For supposing, though not granting, the accidental *effects* issuing from those above-mentioned passions, to be a proper criterion whereby to ascertain their expediency and real value, we shall even then, I think, find sufficient reason to pronounce them, in general, *bad*. They are as frequently *mischievous* in their effects, as *beneficial*, and perhaps more so. It was *ambition*, you'll say, that made *Alexander* shine with such *eclat* in the annals of fame, and I'll grant it; but did it not give to the world at the same time, and in the same person, a madman, and a murderer of millions? It was to the monarch's *pride* that *Babylon* owed her magnificent temples, and her other sumptuous buildings; that were the glory and wonder of the age in which he lived; but did not that same intoxicating passion sink at last the renowned lord thereof into the similitude of a creature inferior to the lowest of the human species?

With respect to *envy*——

————— Say first what cause
 Mov'd our grand parents in that happy state,
 Favour'd of Heaven so highly, to fall off
 From their Creator, and transgress his will
 For one restraint—lords of the world besides?
 Who first seduc'd them to that foul revolt?
 Th' infernal Serpent, he it was, whose guile,
 Stirr'd up with *envy* and revenge, deceiv'd
 The mother of mankind.——

As for *covetousness*, if that be, either in principle or in practice, a *virtue*, then with regard to all *vices* whatever, *the greatest of them is Charity*.

§ 15. In short, it will not be denied, but that, in the general course of God's providence, *good* will frequently arise out of *evil*. But then it ought to be considered, that the good accidentally issuing therefrom does not alter its specific nature and quality. And as there are passions which, without any kind of dispute, are intrinsically *good*, the reverse of those passions must of course be intrinsically *bad*, be they in their consequences *accidentally* this or that; else adieu to all distinctions between *good* and *evil*, between virtue and vice, between the righteous and the wicked! As therefore among the various affections incident to the human kind, there are some which must undoubtedly be denominated *bad*, those are a blemish in the *creature* chargeable wholly and solely on the *Creator*, if the former had not an *existence prior* to its appearance here.

§ 16. It is urged indeed by a very lively and sprightly writer, "That in the scale of beings, there must be somewhere such a creature as man, with all his infirmities about him,—that a removal of these would be altering his very nature, and that as soon as he became perfect, he *must cease to be man.*†"

The removal of man's infirmities would be altering undoubtedly the very nature of man; but is the inference from thence just, that man comes into the world with all his imperfections about him; "*because there must be somewhere in the*

† See Nat. and Origin. of Evil, p. 98.

“ scale of beings a creature so unfortunately and
 “ *immorally* formed ? ”

§ 17. To suppose God necessitated to call in to his aid *evil*, for the better carrying on his moral government of the world, is methinks an idea of Providence not short of mental blasphemy. If the ingenious author had said, that moral evil will, in the *final issue* of things, be productive of a far superior degree of moral good, it would have been judged by the generality of his readers, I imagine, a sufficient apology for the introduction of moral *evil* into the world. In short, man, and man only, brought evil into the world, by his having before (in a prior state) brought evil upon himself. A truth which will, I doubt not, appear in the sequel very evident to every free and impartial reader.

Having shewn, then, that the depravity of the human mind is not occasioned either by the gross state and condition of that body in which the soul is now lodged, or implanted by him that formed it, it would be an affront to common sense, and to the reader's judgment, to doubt his *granting* me the *conclusion*, that it can be none else than the effect of a pre-existent lapse ; especially if to what has already been observed, he adds an impartial attention to the ensuing chapters.



C H A P. V.

A pre-existent lapse of human souls the belief of the most learned and ingenious among the ancient philosophers, the Greek and Latin fathers, and of some very eminent writers of a more modern date.

§ 1. **W**ITH respect to the former of these, I must beg the reader to be satisfied at present with the following quotation from the great Dr. More, which we have also in *Glanville's Lux Orientalis*.

“ Let us cast our eyes, says Dr. More, into
 “ what corner of the world we will, that has been
 “ famous for wisdom and literature, and the
 “ wisest of all nations you will find the assertors
 “ of the soul's pre-existence.

“ In *Ægypt*, that ancient nursery of all hidden
 “ sciences, that this opinion was in vogue among
 “ the wisest men there, those fragments of *Trismegist's*
 “ do sufficiently witness: of which opinion
 “ not only the *Gymnosophists*, and other wise men
 “ of *Ægypt* were, but also the *Brachmans* of *India*,
 “ the *Magi* of *Babylon* and *Persia*: to which may
 “ be added the abstruse philosophy of the *Jews*,
 “ which they call the *Cabbala* of the soul's pre-
 “ existence, makes a considerable part, as also the
 “ learned of the *Jews* do confess. And, says he, if
 “ we can believe the *Cabbala* of the *Jews*, we must
 “ assign it to *Moses*; to whom you may add *Zoro-
 aster*, *Pythagoras*, *Epicharmus*, *Empedocles*, *Cebes*,
 “ *Euripides*, *Plato*, *Euclid*, *Philo*, *Virgil*, *Marcus Ci-
 cero*, *Plotinus*, *Jamblicus*, *Proclus*, *Boethius*, *Psel-
 lus*, and several others. And if, says he, we
 “ were

“ were to add *fathers* to *philosophers*, we might
 “ enter into the same list *Syneſius* and *Origen*; the
 “ latter of whom was ſurely the greateſt light and
 “ bulwark that ancient chriſtianity ever had;
 “ who, unleſs there had been ſome very great
 “ matter in it, was far from that levity and vanity
 “ as to entertain an opinion ſo vulgarly ſlighted
 “ and neglected by other men; and the ſame
 “ may be ſaid of others, that were Chriſtians, as
 “ *Boethias*, *Pſellus*, and the late learned *Marſilius*
 “ *Ficinus*; to which he adds *Hippocrates* and *Ga-*
 “ *len*. *Cardan* alſo, that famous philoſopher of
 “ his age, expreſſly concludes, that the rational
 “ ſoul is a diſtinct being from the ſoul of the
 “ world, and that it does pre-exiſt before it comes
 “ into the body.” To theſe he likewiſe adds
Pomponatius and *Ariſtotle*, and concludes the cata-
 logue by obſerving, “ That from thence pre-ex-
 “ iſtence appears not only to be the moſt rational
 “ hypotheſis that can be maintained, but to have
 “ had the ſuffrage of the moſt renowned philoſo-
 “ phers in all ages of the world.”

§ 2. Quotations from each author could not be
 brought within the limits preſcribed to this *fiſt*
 part of an introduction to a larger work; the rea-
 der will, therefore, I hope be ſatiſfied with know-
 ing where to have recourſe for further informa-
 tion, when he chuſes it. If now we deſcend to
 writers of a more modern date, we ſhall find ſe-
 veral of the moſt learned and ingenious among
 them expreſſly aſſerting the ſame opinion. Of theſe
 the principal are, that divine philoſopher and ſcholar
 Dr. *Henry More*, quoted in the preceding ſecti-
 on; his ingenious and learned diſciple Mr. *Glanville*;
 the very ſenſible and acute Dr. *Cheyne*, who has
 ſome ſtriking obſervations on the ſubject, and that

very eminent and speculative prelate the late bishop of *Durham*; from whom be pleased to take the following remarks.

“ There are, says he, natural appearances of
“ our being in a state of degradation †.”

And again, p. 297, 298. “ Whoever will con-
“ sider the manifold miseries, and even extreme
“ wickedness of the world, that the best have
“ great wrongnesses within themselves, which
“ they complain of, and endeavour to amend,
“ but that the generality grow profligate and cor-
“ rupt with age; that heathenish moralists
“ thought the present to be a state of punish-
“ ment; and what might be added, that the
“ earth, our habitation, has the appearance of be-
“ ing a ruin; whoever, I say, will consider all
“ these, and some other obvious things, will
“ think he has little reason to object against the
“ scripture account, that mankind is in a state of
“ degradation; against this being the fact, how
“ difficult soever he may think it to account for,
“ or even to form a distinct conception of the reasons,
“ and circumstances of it.”

To the above authorities may be added some letters in the *Turkish Spy*, on the subject; and some papers, if I mistake not, in the *Rambler*; all which, giving together a kind of mutual sanction to each others opinion upon the hypothesis; serve at the same time to clear it from the imputation of being either an antiquated, obsolete, long-forgotten absurdity, or a new, fanciful, indefensible extravaganza. The reader is however to observe that my chief aim is to establish that hypothesis

† See his Anal. p. III,

not upon *human* but on *Scripture* authority only †, to which the former is meant to servè by way of introduction ; and were men to recollect, and attentively consider, how strongly possessed the heathen world was with a belief of a pre-existent lapse of human souls (and that more and more as the gospel age advanced) and the perplexities and anxieties arising from such a persuasion, their prejudices against the hypothesis would, I doubt not, more easily subside, and themselves be more ready to embrace it as a gospel truth. The reflecting part of the heathen world was, by a long course of experience, made sensible of the wickedness and corruption of human nature, but could by no means account for such their calamitous situation, without supposing their souls to have existed in a *prior* state ; rightly concluding that they could not come *impure* from the hands of God. And this their sense of a prior guilt was so strongly impressed upon their minds, that they could not but reflect on it with the utmost dread and confusion ; especially when they perceived what horrid immoralities, as well as pious inhumanities, issued from it. Dispirited therefore from any attempts to recover the favour of their offended God, succeeding ages totally lost sight of both him and his laws ; were so far from enjoying, or even wishing his *presence*, that they did not choose to retain him in their knowledge, but lived *without God in the world*. And though they were not able wholly to *erase* the impressions of a Deity from their minds, yet so gross were their conceptions of him, that they even *changed the glory of the incorruptible God into an image made like unto corruptible man*. Nay the

† Upon the nature and tenor, I mean, of the gospel dispensation,

worship due to the Creator they even prostituted to an impious adoration of the meanest of his creatures, even to *birds, and four-footed beasts, and creeping things*. And if the wiser and more understanding part of the heathen world were not so wholly lost in ignorance and error, yet they were notwithstanding in a confessedly wretched and disconsolate state; they were sensible of their lost innocence, and interest with their God; and, what considerably awakened their fears and apprehensions, could not, by the light of reason alone, discern a probability, or even a possibility of attaining a future reconciliation. No hopes appeared for the recovery of lost man, upon the merit of his own performances; nor could they think it probable that any other creature would undertake, or, if he did, would be able to accomplish it for him. What created being could give a satisfaction for their prior violation of the laws of the great God of heaven, and the contempt of his authority? “Wherewith then should the
 “conscious criminal come before the Lord, and
 “bow himself before the High God! Should he
 “come before him with *burnt offerings*, with
 “*calves* of a year old! Would the Lord be pleased
 “with *thousands of rams*, or with *ten thousands of*
 “*rivers of oil*! Should he give his *first-born* for
 “his transgression, the *fruit of his body* for the sin
 “of his soul!” Alas! all this could be no ways effectual for their repose. For what, as a very sensible writer upon this subject observed, “What
 “proportion could there be between the momentary sufferings of a beast, and the eternal sufferings due to sin? Or how could the offering up
 “of one sinner atone for the prior trespasses of
 “another?”

§ 4. Either by the light of reason therefore, or some faint glimmerings of a prior revelation, they were made thoroughly sensible of the want of some more than common means for restoring them to their lost righteousness, and their Maker's forfeited regard. Nor did they think themselves more in want of a *sacrifice* for their prior guilt, than of an *advocate with the Father*, whom they had so egregiously injured. A mediator too they wanted, one whom they might address, and by whom they might have access to their offended God. Conscious of their personal guilt and defilement, by means of original pre-existent guilt, they feared to approach him of themselves. Insomuch that some of them were induced to renounce all immediate and personal application to him; choosing rather to make intercession to *demons*, and other kind of middle beings, whom they might address with *petitions*, and bribe with *sacrifices* to mediate between them and their God*. Such was the melancholy, the uncomfortable condition of the heathen world for many ages together, from the fall of *Adam*, so dispirited were they, and confounded at the consciousness they were under of an original, unatoned guilt upon their souls, till God was pleased at last, in the fulness of time, to open a *fountain for sin and uncleanness*, and to make known to desponding mortals the *exceeding riches* of his *grace* in that wonderful scheme of *redemption*, whereby he might continue *just*, and be a *justifier* of his *sinful creatures*. Agreeably to which, says the apostle to the *Ephesians*, "*Ye who were as far off,*" *i. e.* were aliens and strangers from the light of God's countenance, by means of your pre-existent

* See Stackhouse's Body of Divinity, wherein this subject is treated of in the same light, though more at large.

guilt, *Ye are made nigh*, or restored to his favour and presence, *by the blood of Christ*.

C H A P. VI.

A lapse of human souls, as above considered, a branch of Christian theology.

IN proof of this point I must desire the reader's acceptance of the following long quotation from the very learned Mr. *Brocklesby*.

§ 1. "The ancient writers, says he, attribute a celestial and divine condition to *Adam* in his innocence; they suppose therefore that mankind are lapsed from a celestial and divine condition into a terrestrial animal; which cannot be supposed, unless a celestial and divine condition did belong to human souls in a prior state.

§ 2. "Christians, says he, suppose, that the souls of men are heaven-born, saying the same thing with the pagan theologers, who thought scorn to derive the origin of their souls from the dirt. Their maxim was, *Nostras animas deduci e cælo, redire in cælum; animorum nulla in terris origo inveniri potest*, as says *Cicero*. Again, many of the *Hebrew* doctors will have the soul, in *Hebrew* called *Nishmah*, derived from *Shamaim*, the *Hebrew* term for heaven; because the soul derives its origin from heaven. *P. Fagius* in *Gen. ii. 7*. And Christian divines say, *Corpus e terra, et spiritum possidemus e cælo*; We have our body from the earth, our soul or spirit from heaven. *S. Cypr. de Orat. Dom. Origo ejus*, says *Lactantius, de cælo est*; Its origin is from heaven.

"For this reason Christian theologers call man *cæleste animal*, a celestial animal. *Plato* calls him a celestial

celestial plant, *οὐράνιον φυτόν*. The soul is then, says Mr. *Farrindon* in his sermon on *Ephes. v. 1*, most herself, and cometh nighest to her former estate, when, forgetting the weight and hindrance of the body, she enjoys herself, takes wings, as it were, and soars up in the contemplation of God and his goodness; *Cum id se esse incipit, quod se esse credit*, as St. *Cyprian* speaks; when she begins to be that which she must needs believe herself to be, of a celestial and heavenly beginning."

Thus the Christian theologers, in concert with the pagan, derive the origin of human souls from heaven, and suppose them to descend from thence, *vel missi, vel lapsi*: but not till after some pre-existent duration, and cohabitation with the blessed inhabitants; or else those writers must have been at very unnecessary pains to prove, what none but Atheists would undertake to disprove, that the souls of men were the work of God's hand. But to return to our learned *Brocklesby*.

§ 3. "The provision for the soul's happiness, says he, was no part of the provision that was made for man (but typically and symbolically only) in the creation of this world. It belonged to an antecedent creation; for all the furniture of this sub-lunary world, what is it to the soul? Consider the soul of itself, says Mr. *Farrindon*, and what relation or reference has it to any earthly things? Care for meats and drinks and apparel, for posterity, to heap up riches, to be ambitious of honours, all these publicans, which demand and exact so much of our time and labour, beset the soul on the putting on this cloathing of the body. See his Sermon. III. on *Matt. vi. 33*.

§ 4. How, says St. *Austin*, is the love of our country revived in us, which we had forgot by a long

long peregrination? And again, says he, Heaven is our country; which, perhaps, by a long peregrination, we have forgot. The Christian people, says another Christian writer, are invited to the delights of Paradise, and to all the regenerate a return is opened to their lost country. *Leo. M. de Passion. Dom. Ser. 13.* And, says *St. Chrysostom*, By Christ crucified two great things are done; for he hath opened Paradise, and introduced the thief; he restored him to his antient country; he reduced him to his paternal city.

§ 5. Christian writers suppose, that the souls of men, being Heaven-born, are now in a state of banishment from Heaven. 'The second petition of our Lord's Prayer [thy kingdom come] constrains us to confess, says *Luther* [apud *Hoornbeck*] with our own mouths, the sad calamity of our banishment. And a divine of our own, *Dr. Eedes*, concerning the original and present state of man, says as follows: His being in the world is but a kind of being in the wilderness, wherein he is estranged from the city of the Living God. Agreeably to which is the Apostle's address to the Ephesians—I beseech you, therefore, brethren, as strangers and pilgrims, that ye abstain from fleshly lusts, &c. Again, says another divine, having loosed the bonds of death, he, viz. Christ, opened the way to our heavenly country, from which all mankind had been banished for many thousand years. See *Laurent. Surii Homil. p. 379. in die Paschæ.*

§ 6. It is the belief of Christian writers, that mankind are fallen by sin from a supernal happy state.---We are cast from an high, says the above quoted divine, into the sink of this world. And we are, says *St. Basil*, by sin fallen to the earth.

In

In short, Christian divines in general, speak the sense of *Seneca* upon the point.

Tunc animus noster habebit, quod gratuletur sibi, cum emissus e tenebris in quibus volutatur, non tenui visu clara perspexerit, sed totum diem admiserit, et redditus Cælo suo fuerit. Cum receperit locum; quem occupavit sorte nascendi. Sursum vocant illum initia sua. *Senec. Ep. 79. & 120.*

§ 7. It is the firm perswasion of the ancient fathers, that the souls of men were originally possessed of the divine image, which now they have lost, and that their regeneration is a restoration, and reduction thereto. *Greg. Nazianzen* says, that the soul is of God, and divine, and partakes of the supernal nobility, which is also her ancient nobility. She is of God, says *St. Chrysostom* not only in the general way, as all beings are of God, their Creator; nor only as being of more than human original [God being peculiarly the father of souls, or spirits] but if she was originally possessed of the Divine image, she was of God, as issuing from paternal sanctity. The souls of all men were divinely virtuous in their original creation; nor have they so totally lost the divine image, but that there are, as says *St. Augustine*, the feeble remains, the weak relicks of the image of God, the rudera, or broken pieces of our first building.---*St. Aug. de Sp. & Lit. 6. 28.* And how agreeable is all this to the nature and genius of the Christian dispensation! The end and design of the Christian regeneration being to renew in us the lost image of God, wherein we were originally created. Agreeably to which is a note of *Grotius* upon the Parable of the Prodigal Son.

All men, says he, are, originally, the sons of God, as this parable declares, but they lose that privilege

privilege by alienating themselves from God. Hence, when he is converted, and regenerated, he is said to be, *Deo suo restitutus*, restored to his God, says St. *Cyprian*. Therefore he did some time before belong to God, as one of his divine family. So the *lost sheep*, and the *lost groat*, that afterwards were found, were sometime in possession of their owner. And the mighty benefits which Christianity brings to the souls of men, are recovering, and restoring what *was*, not the introduction of what *never was*. And Christ sends, says St. *Cyril*, his spirit into the souls of believers, transforming them *ἐς εἶδος τὸ ἐν ἀρχαῖς*, into the antient and original form.

And *Maximus*, the martyr, says, that the design of Christ's incarnation was to make us partakers of a divine nature, *ὡς ἐν ἀρχαῖς*, as in the beginning.

The design of Christianity, therefore, to regenerate souls into the holy life, and to raise them to the heavenly state of purity; implies, that they are fallen from both, as the Fathers explicitly affirm, when they suppose the renovation of souls into the Divine image is their restoration. See *Brocklesby's Gospel-Theism*, p. 504, &c.

C H A P. VII.

The scripture account of the Fallen Angels illustrated, and confirmed; and the human race shewn to be complicated, and involved in their guilt.

§ 1. **T**HAT human souls are of coeval origin with angelic, and both the production of one instantaneous exertion of infinite power, it seems necessary to conclude; because in the first place no reason can be assigned, why the Deity should

should give the preference implied in a priority of creation to this, or that order of intelligent natures, rather than to another: And secondly, because a *successive traduction* of souls, or a *daily creation* of them, one or other of which must else be supposed, is the one an actual impossibility in nature, and the other a supposition, suggesting an idea of the Creator, than which there cannot be one more gross and unworthy †.

§ 2. And that the *Mosaic* was not the *original creation of all things*, but that, prior to it, there existed an universe of rational beings, I look upon as a truth of which none but men of the most contracted sentiments can entertain the least doubt ‡.

§ 3. And

† A successive traduction of souls is, as Dr. Henry More observes, “ A plain contradiction to the notion of a soul, which is a spirit, and therefore of an indivisible, that is, of an indiscerptible essence. And a daily creation of them implies both an indignity to the majesty of God (in making him the chiefest assistant and actor in the highest, freest, and most particular way in which the Divinity can be conceived to act, in those abominable crimes of whoredom, adultery, and incest, by supplying those foul coitions with new-created souls for the purpose) and also an injury to the souls themselves; that they being ever thus created by the immediate hand of God, and therefore pure, innocent, and immaculate, should be imprisoned in unclean, diseased, and disordered bodies, where very many of them seem to be so fatally overmastered, and in such an utter incapacity of closing with what is good and virtuous, that they must needs be adjudged to that extreme calamity, which attends all those that forget God.” See Dr. More’s *Immortality of the Soul*, p. 113.

See also Glanville’s *Lux Orientalis*; where the above arguments are expatiated upon in a most comprehensive and masterly manner.

‡ It is the opinion of the generality of writers, who look no further than to the letter of the *Mosaic* history, that the whole frame of nature comes within the compass of the six days creation;

§ 3. And as every part of creation must, when issuing first from the hands of the Creator, be *perfect*

tion; that not only the sun, moon, and planets, but the immense system of the fixed stars, are there described as coeval with the formation of our earth: consequently they must hold, that till about six thousand years ago, the Deity existed alone, reigning over an absolute void, without either worlds or inhabitants. But as the contrary opinion may be fairly deduced from many passages in Scripture, so it is much more agreeable to our justest apprehensions of the Divine nature to suppose, that the fountain of power and goodness had created worlds, and communicated being to many orders of creatures long before our earth or its inhabitants had an existence. See Jameson, Pref. to his Exposit. of the Pentat.

Again; By the heaven, says Mr. Jackson on Gen. i. 1.—“In the beginning God created the heaven and the earth,”—we are to understand the several systems of the sun, moon, planets, which were created before the formation of the earth, of which only Moses gives a particular account, and to which his history primarily belongs. It is said, “God made two great lights,” viz. the sun and the moon; and it is certain that the earth was, by God’s almighty power, so situated, with respect to the position of the sun and moon, that they might have their proper influence over it, and so with propriety be said to have been new made to rule over its day and night. They now became properly a sun and moon to the earth, whether they were then created, when they first shone upon it, or before.

The Hebrew word *אָסָא* *Afa*, or *Ase*—rendered to make, signifies also to constitute, or appoint, or prepare; and so it may mean, that God appointed two great lights, the one to rule over the day, the other to rule over the night. And it is evident, that the word may be taken in the preterpluperfect tense, as it is in the 3rd verse, where it is rightly rendered, “And God saw every thing that he had made.”—Therefore, though it is undoubtedly true, that God made, or created the sun, moon, and stars, yet there is no need to understand that they are any part of the Mosaic creation, which comprehended only the heavens and the earth, or the earth with its firmament or atmosphere, which is called heaven. See Jackson’s Chronol. Antiq. p. 4, 5.

Agreeably to which, another very learned and ingenious writer had before observed, that the original creation was ante-Mosaic;

fect in its *kind* (the fountain being pure, the streams flowing therefrom must be pure also) it necessarily follows, that the universe of rational creatures came into being possessed of as large a share of intellectual purity, and moral rectitude, as *finite* natures can be supposed capable of attaining, or an *all-perfect* power capable of creating. But from the very state, and circumstances of their existence; and that *freedom of will*, which constituted them *moral agents*, it is easy, and even necessary to conceive, that though *pure*, and *perfect* in their *kind*, they were nevertheless *peccable*, and liable to *transgression* †. It is an assertion of

Calvin,

Mosaical ; that the Mosaical Cosmopœia was not God's *original* creation, nor the creation of the *vast universe* of *rational*s, but a *secondary* creation, a creation of our *terrestrial system* only ; and that our planetary globe, though in respect of the matter of it, it was a part of God's original creation, yet as formed and inhabited, did not belong to the original constitution of the universe. See Brocklesby's Christian Trinitarian, p. 493, &c. The truth of which hypothesis he supports by a variety of cogent arguments, some of which may occasionally come in, perhaps, hereafter.

† “ Unless a man, says Dr. Cheyne, give up all reason, philosophy, and proportion, as well as analogy, and run into downright scepticism, blind fate, witchcraft and enchantment, he must suppose, that an infinitely wise and beneficent being could not have created free and intelligent creatures, but for some wise end and purpose. And to obtain this end he must have made them at first sound (so he is pleased to express himself) in body and mind. How error, diseases, misery, and death commenced, may readily be accounted for from the abuse of freedom and liberty, spurious self-love, and an inordinate love of the creature.” See Cheyne, Discourse iv. p. 119.

An argument equally conclusive as to angels and men.

There is something extremely rational and satisfactory, as to this point, in what follows from Dr. Jenkin.

“ It must be considered, says he, that no created being can, in its own nature, be incapable of sin or default ; because it cannot be infinitely perfect ; for it is inseparable from all creatures

Calvin, that the holy angels themselves are not uncriminal, and uncondemnable ; they are, “ *non satis iusti* ;” not sufficiently, or compleatly, just

“ creatures to have but finite perfections ; and whatever has bounds set to its perfections is in some respect imperfect ; that is, it wants those perfections which a being of infinite perfections alone can have. So that imperfection is implied in the very essence of created beings ; and what is imperfect may make default.” *Jenkin’s Reason. of Chr. Rel.* vol. ii. p. 238.

And again, p. 246. he says, “ In the beginning God created every thing perfect in its kind, and endued the angels and men with all intellectual and moral perfections suitable to their respective natures ; but so as to leave them capable of sinning. For it pleased the infinite wisdom of God to place them in a state of trial, and to put it to their own choice whether they would stand in that condition of innocence and happiness in which they were created, or fall into sin and misery. We have little or no account in the Scriptures of the cause or temptation which occasioned the fall of angels, because it doth not concern us,” says he, (but it does concern us much more than he imagined) “ to be acquainted with it ; and therefore it little becomes us to be inquisitive about it.” (scarce any thing concerns us more, or merits a more diligent and earnest enquiry.) But to proceed with our author— “ Indeed it is very difficult to conceive, how beings of such great knowledge and purity, as the fallen angels once were of, should fall into sin : but it is to be considered that nothing is more unaccountable, than the motives and causes of action in free agents : when any being is at liberty to do as it will, no other reason of his acting besides his own will need be enquired after.—But how perfect and excellent soever any creature is, unless it be so confirmed and established in a state of purity and holiness, as to be secured from all possibility of sinning, it may be supposed to admire itself, and dote upon its own perfections and excellencies, and by degrees to neglect and not acknowledge God the author of them, but to sin and rebel against him. And it is most agreeable both to Scripture and reason, that pride was the cause of the fall of angels.” *Jenk.* vol. ii. p. 246, 247.

Whether this be, or be not, just reasoning upon a matter of fact, as to the motives or causes from which it happened, it is quite unnecessary for me to enquire at present.

and

and righteous. "The stars are not pure in God's light," says Job, c. xxv. v. 5. And *absolute impeccability* is, perhaps, the sole prerogative of God.

§ 4. Accordingly Scripture informs us, that an order of celestial powers incurred in process of time their Maker's displeasure, by not keeping their *first estate*, and leaving their *habitations*.

"And the angels, which kept not their *first estate*," says St. Jude, "but left their *own habitation*, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6th.

§ 5. For the more clear understanding of which important passage in holy writ, I observe, as follows, first, That each class, or division of the angelic host, had, from the beginning, and have still a determinate region in Heaven assigned them, as their proper sphere of glory, and peculiar place of residence.---Agreeably to which, says our Saviour, "In my father's house are many mansions." John xiv. 2.---That the intellectual world, that part of it, I mean, with which we seem to have any connection, or of which we seem to have any intelligence, appears to have been ranked, and disposed by the Creator, from the beginning, into several distinct classes, gradually subordinate to each other in dignity and power; in proportion, probably, to the different degrees of intellectual capacity, which the members of each class had been endowed with at first. Without some sort of orderly gradation like this, the mind cannot frame to itself any idea of an existing society, nor without such a supposal a possibility of felicity even in Heaven †.

I observe

† If it be urged that a subordination of rank and quality in heaven, would argue an unequal distribution of power and authority,

I observe, secondly, that in the passage alluded to, the original word Ἀρχῆς, which our translators have rendered *first estate*, is that very word which in the plural number is so often used in the New Testament to denote some particular order of angels, and which, in all those places, we translate *principalities*.

Thirdly, I observe, that these two expressions of the “ angels not keeping their first estate,” and “ their leaving their own habitations,” are not designed to convey different, and separate senses, but are only explanatory the one of the other, as appears from the structure of the sentence,---The passage, therefore, should be rendered thus :

“ The angels, which kept not their own principality, [τὴν ἑαυτῶν Ἀρχὴν] but left their own habitation [τὸ ἰδίον Ὀικητήριον] he hath reserved in everlasting

authority, and a partiality in the supreme Lord thereof, interruptive of universal harmony and equal happiness, and inconsistent with our idea of celestial fruition, I answer, that in minds not vitiated by pride and ambition, obedience to those to whom reverence and esteem is due, is a satisfaction of mind equal, at least, to that which arises from a superiority of power, &c. in those to whom is allotted the prehemineny.

That there was, however, is, and always will be, such a subordination of rank and dignity in the celestial abodes, is evident from those distinctions, which we meet with in Scripture, of angels and archangels, of cherubim and seraphim, of principalities, powers, thrones, and dominions. 1 Theff. iv. 16. Jud. ix. Ezek. x. Psal. xviii. 10. Isa. vi. 2. Rom. viii. 38. Ephes. i. 21. iii. 10. vi. 12. Col. i. 16. ii. 10, 15.

Agreeably to which says St. Jerom—That there may be due order amongst rationals, there must be τὰ πρῶτα, τὰ μέσα, τὰ ἔσχατα, the prime, the middle, and the last.

And again, says another writer, “ It is in nature as in the “ most perfect harmony, in an harmony of sounds, that which “ is of a middle nature maketh the consonancy of the extremes; and in all apt composes something of a middle “ nature is requisite.” M. Tyr. Diss. 27. See Brock, p. 9.

“lasting chains.” &c.---That therefore lastly the crime by which the angels fell in general was : That they kept not themselves within the bounds of their own proper sphere of dignity, and glory, but presumptuously deserted that subordinate rank and situation, which God had allotted them in the realms above.

§ 6 Hence it was, that that harmony, and tranquillity in heaven, which reigned unmolested before, underwent for a time, a reversed fate. He, whom scripture stiles the *prince of devils*, one most probably of the *highest order* of spirits, moving in a sphere perhaps but a few degrees removed (to speak in the language of men) from the throne of God, and disdaining even the *first* degree of *inferiority* : He, I say, set up his standard against the Most High, enlisted under his banner a multitude of mutinous, and aspiring ingrates, aiming by their assistance to rule independent of the will, and authority of the omnipotent, and even to give law to the very Being that gave him life.

— — — — — “aspiring
 “To set himself in glory above his peers,
 “He trusted to have equall’d the Most High,
 “If he opposed, and with ambitious aim
 “Against the throne, and monarchy of God
 “Rais’d impious war in heav’n, and battle proud,
 “With vain attempt.”

For now the traiterous chieftain, and his infatuated adherents, drew upon themselves the vengeance of heaven, were banished their celestial habitations, and reserved in everlasting chains,

under darkness unto the judgment of the great day. *

§ 7 To the same purpose the vision of St. John :
 “ There was war in heaven ; *Michael*, and his
 “ angels fought against the *dragon*, and the *dra-*
 “ *gon* fought and his angels, and prevailed not,
 “ neither was there place found any more in hea-
 “ ven. And the great *dragon* was cast out, that *old*
 “ *serpent*, called the *devil*, and *satan*, which deceiv-
 “ eth the whole world : he was cast out into the
 “ earth, and his angels were cast out with him.”
 Apocal. xii. 7, 8, 9.

And I make no doubt but the prophet Isaiah had a remote allusion to this Arch-Rebel's aspiring pride, and its fatal consequences, in that prophetic triumph over the king of *Babylon*, exhibited in the following lofty passage.

“ How art thou fallen from heaven, O Lucifer,
 “ son of the morning ! How art thou cast down
 “ to the ground which didst weaken the nations !”

“ For thou hast said in thine heart, I will ascend
 “ into heaven, I will exalt my throne above the

* By the words “ everlasting chains under darkness.” we are to understand a state of confinement in or about this earth, which, when opposed to the inexpressible glory and brightness of the divine presence, may aptly enough be expressed by “ chains under darkness.”—See Dr. *Hunt's* dissertation on the fall.

And the conjecture is not a little countenanced by certain passages in scripture, where the chief of the devils is called the prince of the power of the *air*, and the devils in general, “ Wicked spirits in high places”---Ephes. ii. 2, and vi. 12. And both *Homer*, and *Hesiod*, use ἀήρ for χάρος caligo, darkness.

————— Ἡέρι δ' ἐγγὺς ἐκέλευτο, καὶ ταχὺ ἵππων.

Homer's Iliad. v. 355.

Ἡερα ἰσθάμενοι, πάντῃ φοιτῶντες ἐπ' αἰάν.

Hesiod, "Erg. καὶ Ἡμερ, i. 124.

“ stars

“ stars of God : I will sit also upon the mount of
 “ the congregation in the sides of the north,”

“ I will ascend above the heights of the clouds, I
 “ will be like the most High.” Is. xiv. 12. 13. 14.

To these scriptural notices of that event may be added in confirmation of the truth of it many obvious allusions, and even express and positive declarations from ancient theologers.*

§ 8. But to proceed—To such daring lengths of insolent impiety did this Arch-Rebel proceed, that, notwithstanding the galling defeat he sustained in heaven, he persisted still in his avowed emulation, placed himself at the head of the prin-

* Minutius Felix’s description of demons is, “ that their motion is a *heavy sinking* from heaven, and that they withdraw from the *true God to matter*.”----“ A Cœlo deorsum gravant, et a Deo vero ad materiam avocant,” § 27.

And Athenagoras says,----that when the angels were created, the things of the creation were committed to their care, and the prince of the apostate angels was originally the ruler, and president of the matter and forms that are in it. ‘Ο τῆς ὕλης, καὶ τῶν ἐν αὐτῇ ἰδῶν ἀρχὴν Apol. 27. 28. Gr. Nyssen, and J. Damascen suppose, that when the world was created, the several parts of it were committed to several orders of angels; that he who was the devil, was prefect of the terrene order, having the presidency over the earth, and the administration of terrene things. And the name by which the Rabbins called the devil viz. מְרוֹךְ, signifying the apostate, is plainly allusive to his apostacy from God; as is also another of his usual appellations, viz. Satanas, or satan, the original import of which word is Ἀποστάτης, the *apostate*.

The cabalistical book Zohar treating of lapsed angels says---God threw them down headlong, bound, and enchained.---These were *Aza* and *Azael*, which R. Eleazar says were two angels, which accused their Lord, and God cast them out of the holy place headlong.

And the pagans discourse of a sort of evil genii, passively and penally such, which are called by Plutarch---‘Οι Θεήλατοι, καὶ ἑρανοπετίες ἐκείνοι τῷ Ἐμπεδοκλέει δαίμονες.----“ Those
 “ God-agitated, and heaven-fallen demons of Empedocles ”
 See Brokleby, page 29, 30, 31.

cipal of the Rebel-Rout, and erected at once, in despite of his Maker's power, or by his permission rather, for wise, and good purposes, a separate, antitheistical sovereignty. An aerial region was his destined residence, situated, as it is generally supposed, within the atmosphere, or circumambient air of this our terrestrial globe. *

§ 9 The apostle speaks of it as *ἀερανός* an aerial abode, and files Satan both the prince of the devils, and the prince of the power, [*τῆς ἐξουσίας*] i. e. the *dominion* of the air. A most fatal vicinity this to the inhabitants of this world! For these refractory and rebellious spirits, though enchained under darkness, are yet permitted, we find, under certain limitations of their active powers, to *range about* the earth beneath. Job i. 7. Apoc. xvi. 13. where they have made it their constant business to seduce mankind into apostacy, to draw them off from their natural allegiance to God, and subject them to the kingdom of darkness. Col. i. 13. †

A prelude to which multiplied miseries was Adam's deliberate surrender of his virtue and integrity to Satan, when acting, as we find it re-

* As other beings have their proper regions, so there is, says a Greek writer, a land or country of Satan, where the powers of darkness, and spirits of wickedness live and walk, and have their resting place.

“Οὕτως ἐστὶ γῆ, καὶ πατρίς σαταρκῆς ἡ διαβολῆς, καὶ ἐμπεριπατοῦσι, καὶ ἐπενεπαύονται αἱ δυνάμεις τῆς σκότης, καὶ τὰ πνεύματα πῆς πορνείας

S: Macarius Hom. 14.

† “Rejoice ye heavens, and ye that dwell in them,” says “the apocalyptic apostle.---“ But woe to the inhabitants of “the earth, and of the sea, for the devil is come down unto “you, having great wrath, because he knoweth that he “hath but a short time.” Apoc. xii. 12.

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lated by Moses, under the disguise of a subtle serpent. *

For after having affected the second lapse of the original pair, he made in process of time an easy conquest of their corrupted posterity, successively overwhelmed them in an almost universal deluge of ignorance, and error, atheism, polytheism, and idolatry, and every kind of spiritual and carnal impurity. And in order to diffuse upon earth the same mischievous practices, by which he, and his associates, forfeited Heaven, how active has he all along been in stirring up men of the like aspiring spirits to resist their lawful governors, to foment riots, and seditions, and to involve whole states, and kingdoms, in the miseries of rebellion, anarchy, and civil tumults: (“ traitors have never “ better company,” as says *Shakespeare*. †) And in this manner did he lord it over the bulk of mankind for many ages together without controul, blinding their minds, as the apostle speaks, and working in the children of disobedience, exacting of them the most unnatural and shocking instances of *devotion*, the offering up their sons and their daughters to devils, invading at length, and taking possession of their unhallowed bodies, and not only this, but actuating and tormenting them at his cruel pleasure.

§ 10 This is in brief the sum and substance,

* That the *serpent* must be figuratively understood of the *devil* acting by the *serpent*, is plain, not only from the impossibility of crafty beasts over-reaching mankind in their highest pitch of knowledge, but from the attestation of other parts of scripture, where the devil is called the *old serpent*. Rev. xii 9. and xx. 2. and where he is by our Saviour said to have been a murderer from the beginning, ---alluding to his mischievous devices at the fall. See *Jameson* in *Loco*.

† Hen. vi. p. 1.

the rise, progress, and consequence of that memorable event, the fall of those Rebel Angels, which scripture gives us in part, and which is shadowed out to us not obscurely by both Heathen, and Jewish theology. And a most awful interesting event it is! An event so comprehensive as to its objects, as well as diffusive of its mischievous effects, as to have involved in sin and misery, the the whole race of human beings. All nature shared in that original guilt, all nature groans now under the ruinous weight of it. * “The whole creation groaneth and travaileth in pain of it until now.” For lo! All, who have trod this mother earth of ours (some few righteous ones only perhaps excepted) had associated with the apostate powers, assimilated with them in their various vices, joined them in their revolt from God, ranked with them under the banner of the vile usurper, aided his foul rebellion, † and became

* By *nature* I wou’d not be understood to include here the *universe in general*, but that *sublunary part of intelligent nature* to which we belong.

† The author expresses himself here, in terms accommodated to the account given of that event, by the *Apocalyptic apostle*, who styles it a *war in heaven*.——“There was war in heaven; *Michael*, and his angels, fought against the *Dragon*, and the *Dragon* fought and his angels.” Apoc. xii. 7. The reader must therefore consider the one in the same figurative point of view, in which reason directs him to place the other. The vision here alluded to was of both a *retrospective* cast, and *prophetic*, shewing that a train of devices, similar to those by which Satan (the dragon) aimed too successfully to draw his fellow creatures from their duty to their creator, and to inveigle them into acts of impiety, and moral obliquity in heaven, (all which were acts of rebellion against God) would be continued for a time by the divine permission, tho’ with the like overthrow at last, against the church, or the *kingdom of heaven* to be established upon earth;

came captives from that period to his tyrannous authority. † Else wherefore, in the first place, is it, that

earth; which appears very evidently to have been the case. vid. *Hammond*, and other commentators in *Loco*.

The only idea therefore, which we can form of the fall of angels from the very short account given us of it in scripture is that of an apostacy (in one tribe, or principality perhaps) from piety, and moral rectitude; which, constituting a kind of rebellion against the Majesty of God, somewhat similar to the revolt of a temporal colony, or province from the allegiance due to the lawful Sovereign, and that by the instigation, and under the command of a leader chosen from among themselves, brought *all* at last under the same sentence of expulsion, or banishment from the divine presence. But as the distinguishing eye of the Deity, when surveying the extensive overthrow, could not but separate, as intended objects for his future indulgence, the *lesser* sort of offenders from the greater, instead of assigning *us* a dwelling among those, whom *he hath reserved in everlasting chains under darkness*, God has been pleased to give us a *probationary* abode *here*; which, though from its incidental calamities of one kind or other, a kind of *hell*, compared with the felicities forfeited above, is an *heaven*, when contrasted with those regions of misery to which are doomed the first seducers of fallen man. The reader will not therefore be so undiscerning, or unfair as to charge me with ranking mankind in general with the *infernal* powers. No, my Hypothesis does not require a belief so horrid; and the contrary is a plain positive scripture truth. Whatever may have been our connection with them in a prior state, we are with respect to them, apparently now a detached species of beings, are brought into a region, where drop continual dews of divine grace, are sent hither as candidates for a restoration to our lost happiness (of which the others are not yet deemed worthy) with the seeds of a new, and divine life impregnated in us—the *seed of the woman*, that will at length finally *break the serpent's head*. And the only *Criterion*, by which to determine what was our *respective* shares in a pre-existent guilt, is that *natural taste*, and disposition of mind, with which we come into the world, and of which *self-intuition* is the only unerring judge.

† This, though a general positive position, reason surely will direct every one to consider with due limitation, and not to conclude, if all mankind were involved in the guilt of
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that scripture represents men in their *natural, unregenerate* state, not only as alienated from God and goodness, sinners even from their birth, but as *connected* with the prince of those powers that fell by *ties* of the most *intimate* kind, as creatures totally devoted to his service, equally apt for diabolical practices, and of the same rank and quality in the scale of intellectual beings with him?

“When the ungodly curseth Satan,” says the wise son of *Sirach*, “he curseth his own soul.” *Ecclus.* xxi. 27.

Again, “Ye are of your father the devil,” says our Saviour to the infidel Jews, “and the deeds,” (*τὰ ἔργα*) “the works of your father ye will do;” intimating, that they, who had not only blasphemously belied him, by telling him that he was a Samaritan, and had a *devil*, but had also gone about to *kill him*, gave evident tokens of their affinity and affection to him who was “a *murderer* from the beginning, and abode not in the *truth*, because there is no truth in him.” *John.* viii. 41. 45.

Again. “He that committeth sin,” says St. John, “is of the devil, for the devil sinneth from the beginning.” 1st. *John* iii. 8. *

the fallen angels, that they were all *equally* criminal and notorious in transgression, any more than were those, that were destroyed by the *Noachic flood*, or such as shared in the total overthrow of *Sodom and Gomorrah*.

* He that committeth sin, That is, he that is in a *state of sin*, (in which we are all by nature,) “is of the devil,” in like manner as he that is “*born of God*,” *regenerate*, and *born anew*, “sinneth not,” i. e. is not in a *state of sin*, is not under that *prior guilt*, and pollution of soul, with which he was born into this world. And I would willingly hope, that this is all, which the *methodists* mean, when they ascribe a kind of impeccability, to those who are regenerated to a true faith in Christ. For in that case they are perfectly *right*. But of this, more *hereafter*.

Again.

Again. "Ye are from *beneath*," says our Saviour to the unbelieving Jews, "I am from above." John viii 23.--Ye are *ἐκ τῶν κάτω*, from the powers below, I am *ἐκ τῶν ἄνω*, from the powers above.

That is, ye are united by the same kind of alliances, friendships, connections, and attachments to the powers below, that I am to the powers above: An explanation of that passage, that will appear, I believe, when critically, and fairly attended to, perfectly just. And in fact, without supposing some such prior connection with the rulers of the *darkness* of this world, with those *spiritual wickednesses among the aerial inhabitants*, † the vicinity of our abode, to the place where dwell those apostate powers; Satan's early and artful practices upon our first parents, continued with too much success still upon their unhappy progeny; the sovereignty he has been permitted to establish here, and the various, subtle, and insinuating, or else cruel and oppressive arts, by which it has so long been upheld, are circumstances in the course of the divine providence not easily, if at all reconcilable with our ideas of God, of infinite justice, goodness, and mercy. But an allowed pre-existent concurrence with the fallen powers, as above supposed, clears away at once every the least appearance of injustice, or inconsistency in the ways of God to man. Nor is it possible for any hypothesis to strike the reflecting and unprejudiced mind more forceably, and even irresistably. Come now then my dear reader and let us reason a little together with impartiality and candor.

§ 11 Had there subsisted between man and the

† That is the true import of τὰ πνευμάτια τῆς πονηρίας ἐν τοῖς ἀεράριοις.

apostate powers, no kind of prior intercourse, alliances, and connections, how comes it that we so frequently discern in the one a spontaneous growth of intellectual principles, and affections so correspondent altogether with those by which are usually characterized, and distinguished the other? How is it that the undisciplined, unregenerate heart of man sends forth so plenteous an harvest of corrupt passions, and desires so disgraceful to human nature, so congenial to hellish minds, and so impulsive at the same time to diabolical villanies, and horrid cruelties? Should we ransack *hell* for impieties to offend *heaven*, for treachery, deceit, and fraud, to entrap, over-reach, and ruin man, nay, and even for barbarities to murder with equal unreservedness and unrelentings his person, and his reputation, is it possible we could find *there* willing agents for either purpose more apt, and accomplished than are to be found in almost every corner here? Alas no!—Men over partial to their own hearts, and their own actions (of which sort much the major part of the world consists) will think the above picture of *naked* nature, a piece unressembling real life altogether, a portrait unjust, ungenerous, and shamefully unworthy an human pencil. What! shall a man dare to draw a true image of *God* in the semblance, and similitude of a meer *devil*? Is there no honour, honesty, or integrity, in the heart of man? Is he totally absorb'd in impiety, iniquity, unjust, ungenerous, and unworthy pursuits? Has he no sympathetic feelings of humanity? No tenderness and compassion for his fellow creatures? is he not a *fellow-sufferer* in their wants, their misfortunes, their distresses? Does he not oftentimes put forth an eager hand to give bread to the hungry, to clothe the naked with a garment, and

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to release from the loathsome prison the inadvertent and unfortunate? If there are vices among men of the most heinous and deepest die, is there not an equal ballance at least of the fairest, and most resplendent virtues? Has such an one been proved an actual pilferer of your private property, a dispoiler of your reputation, false to your friendship, treacherous, and unfaithful to your confidence? Who is there that holds not each of these characters in the utmost detestation? Are there robbers, and deceivers of a more outrageous, abominable, diabolical cast, plunderers of their *country*, preys upon the very vitals of their *native* land, builders of a *private* magnificence upon the ruins of that most venerable, and only valuable edifice: *public interest*? Be it, that there are, or rather have been men of such enormous villany, yet does there not step forth now and then one armed with the breast-plate of patriotic virtue, of a steady unwearied resolution to vanquish the destructive *Hydra*? Does impiety, infidelity, or atheism, rear its impudent head against Heaven; a self-assuming, self-sufficient, half-reasoning, *nothing*?

“ Who but must laugh, if such a man there be?

“ Who wou’d not weep, if B—— were he?

Does again hypocrisy wear the masque of devotion, covetousness that of frugality, and treachery put on the face of friendship? Allowing, that there are of these despicable characters, not a few, yet why must the men of true piety, generosity, and disinterested worth, be overlooked? And do not in reality the latter, if thrown in the scale of observation, and actual experience, equipoise, as I observed before, if not overbalance the utmost weight you can make up from the former

former? Wherefore then this crying invective against human nature? Wherefore so unamiable, so unbecoming, so unresembling a picture of man? as a portrait I mean of the whole species.

§ 12 This is a retort upon the supposed injury done above to the character of my fellow creatures, which has been obviated in a great degree, I imagine, before; yet something more perhaps may seem necessary to be urged in proof of that *supposed* similarity of principles and practices in the *generality* of the human race, with those, which constitute the moral portrait of the apostate powers.

Are any of us then worthy to be ranked in the number of the pious, just, generous, friendly, tender-hearted, and compassionate? Are any of us lovers of our neighbours and country, in preference to any mean, dirty, worthless considerations with respect to ourselves? Are we in short any of us possessed of a *conscience void of* offence towards God, and towards men? To what source, let me ask, can we with any propriety, or the least shadow of truth, ascribe each individual's respective share of this happiness? If it arises not *wholly*, and *solely* from *nature*, my Hypothesis stands on sure ground. And that that is not the case, *scripture*, and experience, prove incontestably. Is it then from *education*, that we are to deduce the happy exemption from flagrant vice? Do we owe it to any salutary *precepts*, enforced by engaging *examples*, or to those more efficacious means for attaining it, the invigorating, regenerating efforts of the *divine spirit*? What does all this, I would ask, prove? Why nothing more or less in short, than that many of us, by the benefit of those aids above supposed, escape being the abandoned wretches we should have been *without* them. But
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to make a true estimate of this boasted image of God, Man, we must erase all its *artificial, sculptured* graces, and embellishments, strip it of the *borrowed ornaments*, and decent drapery of *erudition, &c.* and view it devoid even of that *righteousness, which is of faith*. The mischief is, we look only at the *fair side* of the object, because there the view, though *imperfect*, and *incomplete*, is the more *engaging*, not considering, that if we examined the *other side*, or explored human nature, where she appears in her native dress, we should see a picture of wretchedness and horror; we forget what a small portion of *nature* is seen by the eye of common observation. An *infinitesimal* part only (as the schoolmen word it) appears of what is called the *world*; and this it is, that makes us judge so erroneously, when speaking of nature's *native amplitude*. Indulge but one moment's reflection on the horrid barbarities of the *savage*, i. e. the undisciplined, uneducated, unregenerated, unchristianized *Indians*, and "to what shall we liken that generation,"—but to a race of *demi-devils*, to a "generation of vipers," whom for their more extraordinary *impieties* in a *prior state*, providence does not please to enable as yet, to "flee from the wrath to come."

§ 13. In short, the nature and tenor of the gospel dispensation suppose, of course, the Indian world to be under the power and dominion of sin, and Satan, (and I wish I could exclude from this *anathema*, some other nations pretendedly *Christian*) or scripture means nothing in declaring, that the *unregenerate* are *Aliens* from God, and goodness, children of *wrath*, children of the *devil*. Can we wonder then at those shocking *cruelties*, and *unfeeling* practices, to which they are so notoriously familiarized, and accustomed? Who is the God, that
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directs,

directs and rules *their* hearts? Alas! It is not the *God* of *Heaven*. For him they had deserted, and to his favour are not yet restored. They are aliens from God under the power of the evil one, and while they remain unconverted, must continue in that state of bondage*; or Christianity, the (supposed) sole restorer of fallen man to God, and deliverer from the power of Satan, means nothing. Redemption, regeneration, satisfaction, are *idle words*, meer *bagatelles*. Do *they* then, as well as millions of others more refined, more civilized, more moralized, but alas! not christianized, do *they all*, I say, labour under the tyranny of the *devil*, and *his works* will they do? Why they are *his own*: "he comes to his own, and his own receive him, alas! too naturally, and affectingly".----This is in effect the language of Christianity, or Christianity is, and speaks I know not what. †

§ 14. Without supposing a prior connection with the apostate powers, how is it possible to account for that *early defection* in our primogenial parents from *moral rectitude*, by which they for-

* What may be the fate of those who die in that state, I shall consider in part II. Let it not however be hastily concluded in the mean time, that *all* who are objects of the divine wrath *here*, must necessarily remain such hereafter.

† If in this declaration I shall be proved to be in the wrong, by fair arguments, I will with the utmost sincerity, and compunction, beg pardon of God, and man, for publishing to the world a production so iniquitous, and shall not scruple at the same time to ascribe it wholly to the suggestion of him who deceiveth the "whole world." In the mean while I must own, that the more I contemplate the doctrine of pre-existence in this light, the more I am confirmed in my belief of it; and the more so, as it serves so effectually to render *Christianity* so worthy of all acceptance; which I hope to make appear very sufficiently hereafter.

feited,

feited, in violation of the strongest ties of duty, gratitude, and natural affection, their Maker's regard, involved themselves, and their posterity, in scenes of the deepest distress, and added fresh triumph to the too successful disturber of Heaven's repose? What but hearts already alienated from the love of God, could have yielded so very readily to the beguiling enticements of so open a traducer of God's authority, goodness, and justice? What but minds grossly depraved in a *prior*, could have given birth to so foul a procedure in their *subsequent* paradisaical state? That the long train of villanies, and impieties, which succeeded their horrid transgression, should arise from the same source, is easily enough conceived. Nor can we wonder in the least at Cain's committing murder, when we are told that "the *devil* was a murderer "from the beginning," and that "*Cain* was of "that evil one." And how uninterrupted the succession of moral evil was till it terminated in an almost entire extinction of the human species by a judicial flood, we read with *horror* indeed, but with little, or no *surprise*: and in the same manner are we affected, when contemplating that *torrent* of vice and impiety which deluged the whole succeeding race of mortals, who were afterwards all *concluded under sin*, and served only to compose a *world lying in wickedness*. And nothing is more evident from scripture, and the history of ages past, than that the Heathen world consisted, in general, of a most helpless, hopeless, abandon'd race of animals; wretches, from whom the God of all power and might had withdrawn the arm of protection. He in whom were originally emboweled all their hopes, their comforts, and their warmest aspirations, had dislodged them from his

heart, discarded them from his favour and affection, banished them his divine presence, and assigned them over to the sole guidance of his rival, the prince of darkness.

But of this I have spoken pretty fully already, and shall now proceed to shew how consistent the above reasoning is with the nature and tenor of the gospel dispensation.

C H A P. VIII.

A pre-existent guilt in man, arising from a prior association with the apostate powers, the very ground work of the gospel dispensation.

§ 1 **A**RE we not evidently represented in scripture as born in sin, by nature the children of wrath, and under the power and dominion of sin, and Satan? Do we not come into the world with a load of guilt upon our souls, with some foul stains in our intellectual frame, by which the original dignity of our nature is debased? And is not the exalted design of the gospel œconomy to expiate, and atone for that original guilt, to purify our corrupted nature, to rescue us from the powers of darkness, and to reinstate us into the glorious liberty of the sons of God? But this guilt, what in the name of reason can it be? And these intellectual and moral impurities, what and whence can be their nature, and origin? That guilt, can it possibly be any thing else than of a *personal kind*? And those mental impurities, where can we suppose them

them to have been contracted*, but with those very corrupt and impure spirits, who are now so assiduous in renewing, and increasing them within us? But further still, is the guilt, with which we stand indicted at our birth, and at our baptism, of so malignant, horrid, and destructive a nature, as that nothing less, than the *blood* of the *only begotten son of God* could be effectual for its expiation and atonement, and is it at the same time in reality no actual crime of our own? Is it in the nature of things conceivable, that so extraordinary a satisfaction should be demanded by the All-just, All-good, and All-merciful God, for a crime charged upon innocence itself? And yet, shocking as it is to reflecting minds, what less horrid, impious, and even blasphemous idea, is implied in the supposal, that the original guilt, from which we are released by the merits of Christ, is derived wholly and solely from Adam's trespass in Paradise; and not from a prior association with the apostate powers? That the latter, however, is the truth, will be further urged, and the many momentous advantages arising to the cause of Christianity, from this hypothesis, will be made appear in the following chapters, wherein will be applied doctrine of a pre-existent lapse.

* For *contracted* they must have been, or *infused* by our Maker; if the latter, then the *author of nature*, is the *author of evil*.



C H A P. IX.

The hypothesis of a pre-existent lapse of human souls applied, and several important points of Doctrine viewed in a clear and consistent light through that medium.

§ I. **W**HAT a rational and most awful idea arises to the mind from a contemplation of the Christian dispensation, when viewed through the medium of a pre-existent lapse of human souls, instead of a supposed *imputed* guilt from Adam! How amiable and exalted, how worthy of all acceptation is the mediatorial œconomy, when grounded on the former hypothesis! What more worthy a God of infinite wisdom, goodness, and mercy, than, by means suitable to his dignity and glory, to call back to his love, his favour, his protection, creatures beguiled into disloyalty, and disobedience by an artful, ambitious, enterprizing rival of his power and authority! And how engaging, and endearing must be that love, which so benevolently interposed to effectuate the compassionate design! “How worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing” for so noble, so exalted a purpose as this— for thus “coming into the world to save sinners!” to “preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” Isa. lxi. 1. to be made an “offering for sin,” for *original* sin, that *pre-existent* sin, by which we forfeited the favour of God.

God,--- to be “brought as a lamb to the slaughter”---“to give his life a ransom for all”---to be “a propitiation for our sins, and to make *reconciliation* with God for them,” by sharing in the multiplied miseries and calamities of human nature, without having been a partaker of that pre-existent guilt from which they ensued. “He was cut off, but not for himself, Dan. ix. 26. “he was wounded for our transgressions, and bruised “for our iniquities,” Isa. liii. 5.--- was made a sin, and a curse for us, 2 Cor. v. 21. Galat. iii. 13. died for the ungodly, “suffered for the unjust,” 1 Pet. iii. 18.---“tasted death for every man,” Heb. ii. 9.---“that through death he might destroy him that had the power of death, that is, “the devil, * and deliver them, who through fear “of death were all their life-time subject to bondage,” Heb. ii. that he might “finish transgression “and make an end of sin,” † that he might “make “reconciliation for iniquity, and bring in everlasting righteousness.” Dan. ix. 24. Hence it is that he became a “full, perfect, and sufficient, sacrifice, oblation, and satisfaction, for the sins of “the whole world.” Hence it is, that the “chastisement of our peace was upon him, and with “his stripes we were healed,” Isa. liii. 5.---that we are reconciled to the Father in his cross, “and “in the body of his flesh through death,” Col. i. 21. 22.--- “are sanctified by the offering of his

* The prince of the fallen angels,---the God of this world; him to whom we are, by nature, children, servants, subjects.

† To make an end of sin,---that is to make an end of the guilt, and punishment of sin, of original, pre-existent sin, most undoubtedly; for “sin still reigns in our mortal bodies,” and “there is none yet, that doth good, no not one.”

"body once for all," Heb. x. 10. are redeemed by his blood, as of a Lamb without blemish, and "without spot." 1 Pet. i. 18. 19.---Hence lastly it is, that Christ "is the mediator of "the New Testament" and "that by means of "death for the redemption of the transgressions," (the original transgressions under, and unatoned for, or unexpiated by the first testament) "they "which are called might receive the promise of "eternal inheritance," Heb. ix. 15.---"the promise being made to all, that are afar off, even "as many as the Lord our God shall call." Acts. ii. 39. *

§. 2.

* *As many as the Lord our God shall call.* This last passage, viewed through the medium of pre-existence, suggests to me, on a sudden, a persuasion, that there is something more in the doctrine of *election* and *reprobation*, than is generally apprehended. For though the great work of redemption will, we may reasonably hope, become *universal* at last, yet is it evident from scripture, that God means to have it *gradually* accomplished, by a partial election, and temporary rejection of those, who lie under the guilt of a pre-existent apostacy. For as all the seed of Abraham were not the children of the promise.—*As it is written, Jacob have I loved, but Esau have I hated*,—so neither were all the sons of Adam meant to be partakers of the benefit of the gospel œconomy, or the redemption obtained by it. It was intended to be a *partial* redemption only. "*As many as thou gavest me*," says our Saviour, "*I have kept*." But though *many* were called, yet but *few* were chosen. And in this, it is plain there was no *unrighteousness* with God; when we consider that all had so sinned in a prior state, as to have forfeited their Maker's favour in a greater or less degree, in proportion to the measure of their respective demerits. And therefore providence has wisely ordered that the most abandoned of the fallen race, should sit in darkness and the shadow of death, and that others, more deserving of the divine clemency, should behold with a proportioned gratitude, that day spring from on high that has visited us. And thus a seeming *partiality* in divine providence *here* is perfect *equity*, but, as I humbly apprehend not otherwise. Then may God

§. 2. And now is it possible for *deists* to behold, and not with the utmost raptures embrace Christianity, when placed in so consistent, so amiable a light? will they now think scorn of our faith, and treat it still with their wonted contempt and derisive blasphemies? who will not now, on the contrary, glory in having been received into the *congregation of Christ's flock*? Who will now be *ashamed to confess the faith of Christ crucified, manfully to fight under his banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end*? I flatter myself that but few, if any, of that stamp, will be found, among those, I mean, who would be deemed men of reason, reflection, and self-regard, when they are made to understand

God have mercy on whom He will have mercy, and whom he will he may justly harden. Then hath the potter a just power over the clay of the same lump, to make one vessel unto honour, and another unto dishonour. For what if God willing to shew his wrath, and to make his power to be known, endured with much long-suffering, the vessels of wrath fitted to destruction; that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory? In other words, what if God, out of a world lying in wickedness, children of wrath, alienated from the love of their Maker, contemners of his power, and authority, and under vassalage to his rival, the prince of devils, should elect, for a restoration to his favour, upon stipulated terms, whom he should find most deserving of that *partiality*, (which is in reality, no partiality at all, but consistent equity;) reserving for some future trials of obedience, the more notorious offenders against his majesty and honour. A consideration that will make us cease wondering that there should have been heretofore, and that there are still in the *savage parts* of the globe, and too frequently alas, in the *Christian world*, such a number of *de mi-devils* in the likeness of men, whom we are to consider, as the ruins of original righteousness, as successive memento's of the mischiefs arising from a pre-existent rebellion against God, and objects of the divine wrath. But this is a subject which will be more fully considered hereafter,

the

the *real* nature and import of the gospel dispensation, and to view all its doctrines in that rational and consistent light, which by a farther application of the hypothesis above advanced, I hope to enable them to do.

C H A P. X.

The application of the foregoing hypothesis continued.

§ 1. **F**ROM the view which we have already taken of a pre-existent lapse, there opens, to the intellectual eye, an entire consistency in that grand landscape of nature, man's terrestrial abode: a world, which though afflictive in general, and therefore pronounced imperfect, is yet well suited to the degeneracy and corrupted nature of creatures *born in sin*, is calculated extremely well for a state of discipline, and moral improvement; and amidst all its difficulties, dangers, and real distresses, is rendered tolerable, if not altogether-eligible, by the comfort of revelations, from time to time made, and assurances therein given, that from hence, if he so deserves, man shall be admitted to a repossession of that blessed mansion above, from which he had been so deservedly banished. *

§ 2.

* We certainly are in a condition, says Dr. *Butler*, which does not seem by any means the most advantageous we could imagine, or desire, (either in our natural or moral capacity,) for securing either our present, or future interest. However, this condition, low, and careful, and uncertain as it is, does not afford any just cause of complaint. For as men may manage their temporal affairs with prudence, and so pass their

§ 2. The doctrine of a pre-existent lapse of human souls, as above considered, enables us to form clear, and rational conceptions of the introduction of natural and moral evil into the world ; of the death of man by the transgression of the first, and his resurrection by the death of the second Adam ; and of several other important topics of theology.

First, of the introduction of natural and moral evil into the world:

Upon an exalted scheme of compassion for undone creatures, to introduce into a state of trial, and probation, a select number of the lapsed race, snatched, as it were, from the jaws of the great dragon, and to enable them to recover, if they pleased, their forfeited happiness, was Adam sent into the world in the manner and form described by the sacred historian. And, though created after God's image, i. e. with such intellectual powers and faculties, as are in nature, though not in degree resembling those, by which the infinite and eternal mind is

days here on earth with tolerable ease and satisfaction, by a moderate degree of care, so, likewise with regard to religion, there is no more required, than what they are able to do, and what they must be greatly wanting to themselves, if they neglect. *Butler's anal.* p. 112.

“ It is the greatest absurdity and contradiction, to suppose, “ that an infinitely wise, and beneficent being, would make “ either *sentient*, or *intelligent* beings, suffer, merely for suffering sake. He must have had just, good, and kind “ reasons for this *strange work*. And since, it is certain, that “ both *sentient* and *intelligent* beings do, and must unavoidably “ suffer, and are in a state of punishment, misery, and banishment “ here, it necessarily follows, that they are in a state of expiation, purification, and progressive perfection in their respective “ orders ; and will at last be set free, made happy, and perfected, and confirm'd in that state for ever. *Omnipotence* surely “ can, and *infinite goodness*, I hope, *will* do all this.” —Cheyne.
governed

govern'd *, yet we find him here accompanied with that instability, and depravity of nature, which he had acquir'd by his departure from original rectitude *above*.—And here, if infinite mercy had not interposed, the last state of man had been worse than the *first*. † My-

* When Moses says, “ God created man in his own image,” we must consider the image of God in the Old Testament notion of it; and it cannot be shewn that the image of God in the Old Testament, ever signifies the divine, *virtuous* image of God. No such notion of it appears in the Old Testament, but, on the contrary, mankind considered as merely animal, are supposed to *bear God's image*:

Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man. Gen. ix. 6.

So also in the New Testament.

Therewith curse we men, that are made after the similitude of God, James iii. 9.

For a man ought not to cover his head, forasmuch as he is the image and glory of God. 1. Cor. xi. 7.

† “ Even supposing, says Glanville, that Adam had not “ been a delinquent before his noted transgression in a terrestrial body, and that his body had vast advantages above ours, “ in point of beauty, purity, and serviceableness to the soul, “ what hardship is there in conceiving that God might send “ one of those *immaculate* spirits, that he had made, into such a “ tenement, that he might be an overseer and ruler of those “ other creatures, that he had ordered to have their dwelling “ upon earth. I am sure, says he, that there is no more contrariety to any of the divine attributes in this supposition, than there “ is in that, which makes God to have sent a pure spirit, “ which he had just made into such a body. But then, supposing that some souls fell when the angels did, (which he “ shews to be no unreasonable supposition) this was a merciful “ provision of our Maker, and a generous undertaking for a “ seraphic and untainted spirit. For by this means, fit and congruous *matter* is prepared for souls to reside and act in, “ who had rendered themselves unfit to live and enjoy themselves in more refined bodies. And so those spirits that had “ sinned themselves into a state of silence, and inactivity, are “ by this reasonable means, which the divine wisdom and “ goodness hath contrived for that purpose, put once more in-

“ to

Myriads of the fallen race were to issue from his loins. He was to introduce them into a new probationary scene of action, was to become a kind of surety for their after conduct, and in consequence of a *right behaviour* in all, was to bring them back to their former state of glory. But having, together with the mother of mankind, lost sight of his duty to his Maker here, by eating the forbidden fruit, he again fell a sacrifice to the divine vengeance, and involved his unhappy offspring in the ruinous consequence.

Natural and moral evil then flowed in apace. Now it was that *sin* entered into the *world*, and (that greatest of *natural* evils, together with its usual forerunners, bodily pains, infirmities, and gradual decays,) *death* by sin, arising, not improbably, from a malignant efficacy, essential to the fruit forbidden. *

So

“to a capacity of acting their parts anew, and coming into play again. Now if it seems hard, continues he, to conceive, how so noble a spirit, in such an advantageous body, should have been imposed upon by so gross a delusion, and submit so impotently to the first temptation, he may please to consider that the difficulty is the same, supposing him just then to have been made, if we grant him but that purity, and those perfections, both of will and understanding, which orthodox theology allows him. Yet I might ask again, says he, what inconvenience there is in supposing, that Adam himself was one of those delinquent souls, which the divine pity, and compassion, had thus set up again; that so many of his excellent creatures might not be lost, and undone irrecoverably; but might act anew, though upon a lower stage, in the universe? A due consideration of the infinite fecundity of divine goodness, says he, will, if not warrant, yet excuse such a supposition.”

Vid. *Glanville's Lux Orientalis*.—pag. 31. 32.

* Before Adam had eaten the forbidden fruit, a divine beauty and majesty was shed upon his body, such as could neither
be

So that instead of being removed, as was the peculiar indulgence vouchsafed to Enoch and Elijah, by a *direct* translation from earth to the reigon of pure spirits, which would have been the case, most probably, if he, on whom our *terrene* fate depended, had not sinned *here*. We have now the mortification to find that our passage to it must be through the dark chambers of the grave, and that through a kind of physical necessity, the same frail perishable mortal body, which Adam contracted by his transgression, descending to his posterity; and nothing but a miraculous interposition of divine power, an immediate restoration of the protoplast's corporeal frame, can prevent this from being the unhappy consequence. Innocence itself is not suf-

be eclipsed by sickness, nor extinguished by death; till then he knew no disease; nature was his physician, and innocence and abstinence would have kept him healthful to immortality. Vid. Stack. hist. b. 1. c. 2. p. 37.

Agreeably to which, says the author of the book of wisdom, God created man to be immortal, but through the envy of the devil, death entered into the world. Wisdom. 23; 24. And again.—By the woman was the beginning of sin, says the wise son of Sirach, and by her we all die. Eccles. 25, 24. By the counsel which the Serpent gave to Eve, all the inhabitants of the earth became obnoxious to death, says the Targum, on Ruth, 4. v. ult. And the same Chaldee paraphrase upon Eccles. c. 7. v. ult. says, God made man pure and upright; but the Serpent and Eve seduced him to eat of the fruit of the tree, and so they made death to rush in upon him, and all the inhabitants of the earth.

It seems to be no ill-grounded conjecture of some, that the forbidden tree, the tree of the knowledge of good and evil; brought forth a fruit the reverse of that which was produced by the tree of life. And they take this tree to have been of the nature of that Indian fig described by Pliny, whose fruit was sweeter than an apple, but of a juice most baneful to the human constitution; for which reason, Alexander, in his expedition gave strict orders that none of his army should touch that fruit. Plin. hist. l. 12. c. 6.

ferred

ferred to escape being involved in the punishment due only to *guilt*, and the generality of the Christian world are *taught* to believe that the creator stands thoroughly acquitted of injustice in such a permission, by this single consideration,---that, *as in Adam all die, even so in Christ shall all be made alive*. As if it argued no degree of absurdity or inconsistency in divine providence, to have recourse to and avail himself of the death of him *who knew no sin*, in order to repair the damages the innocent offspring of Adam sustained by his delinquency; a delinquency too which could not but have been foreseen. Notwithstanding which, they ascribe that calamity, *death*, to Adam's transgression, as the *primary* and *sole* cause; when scripture, so agreeably to the dictates of reason and reflection, declares, plainly and positively, that we share that part of the punishment inflicted on Adam's sin, *only* by having been ourselves sinners in a prior state; for what says the apostle? Death passed upon all men, for that; or *because* that (*ἐφ' ὃ ἐοικὸς* quod, or as Erasmus renders it, *quatenus*,) all *had* sinned.

§ 3. That this is the true import of the above passage, is evident from the apostle's drift in the whole chapter; which is to amplify, or illustrate the merit of the redemption of the world by Christ. In order, therefore, to obviate any plea, that might perhaps be urged in behalf of the descendants of Adam, as supposed to be innocently, and as such wrongfully involved in the consequences of his guilt, and of course, *intituled* to a redemption from death and destruction; he takes upon him to convince them, that, incapable as they were of incurring the *guilt* for which Adam died, yet, having been *before, personally* sinners themselves, they shared, not unjustly, the punishment inflicted on *him*.

As

As by one man sin entered into the world, and death by sin, *even so* (for that is the true sense of the words, καὶ οὕτως) death passed upon all men, forasmuch as, or because that all had sinned.

§ 4. The more common translation of this passage is arrant nonsense.

Wherefore, *as* by one man, sin entered into the world, and death by sin, and so death passed upon all men, forasmuch as all have sinned.--- Well, and what then? Why nothing at all follows to make the sense complete, even allowing a parenthesis to extend as far as you please. In what sense, then, all *had sinned*, we learn from the scope of the apostle's reasoning throughout the whole chapter.

Doubtless one will scarce die, says he, for a righteous man, i. e. for one, who being *personally* righteous, could stand in no *need* of a redeemer; yet for a *good man*---one from whom some *good* may have been received---it may be that one might even dare to die. *But herein is God's love manifested towards us*, says he, *in that while we were sinners*, neither *just* nor *good*, (in a state of *original* sin most undoubtedly, for the apostles, and other believers in Christ, could not be supposed to be then labouring under a continued course of *present* sin) *while we were yet sinners*, Christ died for us. And in order to shew, that it was some *pre-existent* guilt in man, for which Christ died, the apostle reasons as follows.---

§. 5. *Unto the time of the law*, says he, *was sin in the world, but sin is not imputed while there is no law. But death reigned from Adam to Moses, even over them also, that sinned not after the manner of the transgression of Adam, who was the figure of him that was to come*, i. e. Sin was in the world prior to the law, [ἀχρι νόμου, *usque ad Legem*], but to what law? To the

the law given by God to Adam, or to that delivered to Moses? Not to the latter assuredly, because sin was imputed before the Mosaic law commenced. Witness the sentence of death executed upon Adam, and the succeeding race; the punishment inflicted on Cain; the destruction of the world by a general deluge; the judicial confusion at the building of the *Tower of Babel*; the overthrow of *Sodom* and *Gomorrab*; the fate of *Lot's* wife; *Si-meon*, and *Levi's* revenge on *Hamor*, and *Shechem* for the rape committed on *Dinah*; and the multiplied judgments on *Pharaoh*, and on the people of the land of *Egypt*.

By the law therefore, prior to which sin entered into the world, and to which the Apostle must be supposed to allude, we must undoubtedly understand the *law of God given to Adam*. And as the punishment for sin was inflicted even on those, who had not been transgressors of *that* law, the sufferers must of course have been trespassers in a *prior state*, for *sin is not imputed where there is no law*. But death [the wages of Sin] *reigned from Adam to Moses, even over them* that had not sinned after the similitude of Adam's transgression, *who was the image of him, that was to come*. i. e. who by involving *pre-existent* sinners in the miseries denounced on his own personal transgressions here, the principal of which is a frail, corruptible, *mortal* body, bore a kind of a contradistinct resemblance of him, who gave them an undeserved share in the benefits arising to mankind by the *merit* of his own personal atonement for sin in general. And so it is that---*By man came death*, and that *by man came also the resurrection of the dead*: So it is, that---*As in Adam all die, even so in Christ shall all be made alive*.

§. 6. As the infection of sin (a pre-existent sin) remained amongst the posterity of Adam, it was

no impeachment of divine justice, that death, the *punishment* denounced upon his transgression, should be transmitted to them likewise, *all having sinned*. And that the other intermediate evils (natural evils I mean) arise from the same source, Scripture assures us in express terms*.

Curfed is the ground for his fake; in sorrow do we eat of it, more or less, all the days of our life; thorns also, and thistles it brings forth; and we eat of the herb of the field; in the sweat of our brow † we eat bread, till we return to the ground; for out of it we were taken. Dust we are, and unto dust we must return. And it was not mankind only which felt the sad effects of the introduction of sin, but even the inanimate part of the creation suffered by it. The

* “ It is evident, that evil ought to be prevented if
“ it be possible, and that it is a sinful thing not to prevent
“ it when it can be prevented. Nevertheless our theology
“ shews us, that this is false; it teaches us, that God does no-
“ thing but what becomes his perfections, when he permits all
“ the disorders that are in the world, and which he might
“ have prevented.” This is part of a conference between two
Abbots which Mr. Bayle introduces into his Account of the
Life of Pyrrho; wherein a reflection is cast upon the Deity,
in permitting the introduction and continuance of evil in the
world, which is sufficiently removed, by supposing it the result
of a pre-existent lapse.

† Some conclude from hence, that the earth, before the fall,
brought forth spontaneously; and indeed this, in some measure,
is true, since all things were produced at first, by divine power,
in full perfection, without toil or labour. Gen. i. 11. 12.
But what labour would have been necessary in time, we know
not, only the words imply, that much less toil would in that
case have been requisite. See Patr. in Loco. Other commen-
tators observe, that by the sweat of our brow is understood, all
manner of labour, whether of the body or the brain. Eccles.
i. 13. As also, whatsoever is grievous to a man in this life; ei-
ther to do or suffer. See assembly of divines in Loco.

fertility

fertility of the earth, and serenity of the air were changed; the elements began to jar, the seasons, and the weather grew uncertain. See Stack. hist. p. 43. Milton * introduces God soon after the fall, appointing his Angels to make an alteration in the course of the celestial bodies, and to possess them with noxious qualities, in order to destroy the fertility of the earth, and thereby punish man for his disobedience.

§ 7. Thus through Adam's transgression, the introduction of natural evil is made reconcileable with our ideas of infinite equity and wisdom; we shall see now, how necessarily *moral* evil issued from the same source.

The Jews supposed, that the body of Adam, before the fall, was not an ordinary human body, but approached to the angelic subtilty and purity. *Creatura fuit subtilissima & purissima proxime accedens ad Corpus spirituale* See Brok. p. 464.

But this tenuous vehicle of the soul, after having imbibed the baneful juice of the forbidden fruit, degenerated by degrees, into a more gross and indelicate consistency; whence a group of sensual groveling appetites *unusual*, arose of course. And as the degenerate nature of Adam's body becomes necessarily hereditary to us, who are his offspring, so in proportion must its concomitant gross *passions* become hereditary too: *Hence that law in*

— — — * The sun
Had first his precept so to move, so shine,
As might affect the earth with cold and heat
Scarce tolerable, and from the north to call
Decrepit Winter, from the south to bring
Solstitial summer's heat. — — —

MIL. L. X. 651.

our members, warring against the law of our mind*, and bringing us into captivity to the law of sin; hence that carnal mind, which is enmity against God. Our souls are now cloathed with bodies calculated to administer such affections only, as are repugnant to, and incompatible with that purity of mind, to which a *spiritual* life only can enable us to attain, and wherein only it is possible for us to please God. This is that life, which Adam forfeited by his transgression, and his posterity sink in the ruins of it. Hence it is, that we are still dead in trespasses, and sins; that in the midst of life we are in death. The glory of the divine image, before eclipsed, is now more and more clouded, and obscured by carnal lusts, and passions; the soul is, as it were, buried in sinful flesh, and totally unable to rise again to its *original* splendor, till this *corruptible* shall have put on *incorruption*, and this *mortal* shall have put on *immortality*†.

§ 8. And as, from the nature of that body which we inherit from Adam, in consequence of his fall, we are thrown under the dominion of lusts, and

* Hence it is, that in our form of infant baptism, the priest so devoutly prays, “ that the *old Adam* in that child may be so buried, that the *new man* may be raised up in him.”

† I cannot think, with the learned Mr. *Law*, that this perfection of soul is at all attainable *here*. Scripture speaks evidently a contrary doctrine. *That which is born of the flesh is flesh*, says our Saviour; and of course (while it continues in the same state) is sinful, i. e. is liable to such passions, as necessarily subject it to the law of sin---that which is born of the Spirit is Spirit, i. e. it is pure, uncorrupt, sinless: but such are not we. We are altogether abominable, there is none that doth good, no, not one. He that is of the earth, is earthy, and speaketh of the earth. And as flesh and blood cannot enter into the kingdom of heaven, so neither can righteousness be restored to us *here*:
for

and passions, repugnant to the efforts of struggling piety ; so are we necessarily subjected thereby to the controul of that last enemy, that shall be destroyed, death. Instead of being translated, as was the happy indulgence granted to *Enoch*, &c. by a direct passage from earth to a region purer, and better accommodated to spiritual intercourses and enlargements, which most probably had been vouchsafed us, if he on whom our *terrestrial fate* depended, had not sinned afresh; we have now the mortification to find, that we must walk to it through the dark chambers of the grave*.

§ 9. That *condemnation* to death, which God passed upon Adam for his disobedience, became *hereditary* to his whole offspring, and would have been *fixed*, and *irreversible*, but that---*As in Adam*

for the King of righteousness himself has declared, that his kingdom is not from *hence*; nay, and if we do all we can, it is peremptorily affirmed, that we are still *unprofitable servants*. And if perfection was actually to be acquired *here*, how happened it, that the *converted* apostle could not become possessed of it? How came it, that there was still that law in his members; warring, &c. and bringing him into captivity to the law of sin? How, lastly, came it to pass, that humanity got the better, *for a time*, over even the divinity of Christ---that he was for giving up the cause, for which he came into the world---was *desirous*, that, if possible, the cup might pass from him; intimating in the very act of resignation to his approaching fate, that he was led to it, not by his *own will*, but by the *will of his Father*---not *my will*, says he, but *thine* be done.

* The ancient fathers, and many other writers, think, that the tree of life, of which Adam was forbid tasting after his fall, was so called, because it had a virtue in it, not only to repair the animal spirits, but also to maintain them, and all the organs of the body, without decay, till man should have been fit to be translated into another world. And that there was such a vivific, life-giving virtue in the fruit of this tree, is intimated, Gen. iii. 22.---*Left he put forth his hand, and take of the tree of life, and eat, and live for ever.* Vid. Patr. in Loco.

all die, even so in Christ shall all be made alive,---shall, by the all-sufficient merits of him who died for our sins, and rose again for our justification, through faith in his blood, and the added efficacy of a well-spent life, rise to the life immortal, enter into the joy of our Lord, and be restored at length to the favour of God, which we had forfeited by our prior personal trespasses, and sins, and on account of which we were made *sharers* in the penalty inflicted on Adam, viz. death.

§ 10. Agreeably to which, says the apostle, “ As by the offence of one, judgement came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life.

“ For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.”

The apostle’s meaning in these passages will sufficiently appear, by attending to the force of the assertion, in the words---*By the obedience of one shall many be made righteous.*

Here---to be made righteous evidently signifies, to be treated, dealt with as, or placed in the light of * righteous persons, though actual offenders at the same time. For the Son of God having, while here on earth, fulfilled all righteousness (of which the most eminent, and meritorious instance was, his becoming obedient unto death, even the death of the cross, in compliance with his Father’s will, and in order to accomplish the redemption of mankind) God the Father was

* Κατεστάθηναι constituti sunt. When God is represented as saying, “ Let us *make* man in our image.” Gen. i. 26. the word made use of by the LXX is ποιῶμεν.

pleased to impute this *perfect* obedience of that *one* man, the *second Adam*, to the whole race of mankind, as an atonement for all their prior trespasses; as compleat, and satisfactory to his justice, as if they had fulfilled *all righteousness* by some personal merit in themselves. Thus, I say, and thus only it is true, that, *by the obedience of one, many were made righteous*. And as this bears an analogical reference to what is asserted in the words immediately preceding, viz. that *by one man's disobedience many were made sinners*, the same figurative interpretation must of course be put on both. When the apostle therefore says, that---“by one man's “disobedience many were made sinners,” he undoubtedly means, that God was pleased so far to impute the transgression of that one man, the *first Adam*, to his whole posterity, as to deal with them universally in such a manner, as if they had all been *partakers* with him in the very act *. And the reason why God proceeded against them in a manner so seemingly rigorous, and unreasonable, the apostle had given above.

Wherefore as by one man sin entered into the world, and death by sin, even so death passed upon all men, for that, or because that all had [*ἡμᾶν*] sinned†.

§ II. Thus

* To be made sin, and to be made sinners, we may consider as synonymous expressions; therefore, if to be made sinners, means here the transferring the guilt of Adam's sin to us, so as that upon that very account we become obnoxious to the *wrath of God*, who can say, that in the blessed Jesus there *was no sin*, since he was *made sin* for us?

† That *ἡμᾶν* refers to sins independent of Adam's transgression *here*, the apostle evinces, by observing, in the next verse but one—that death (the consequence of sin) reigned *even*

§ 11. Thus we see how insufficient the above passages are to warrant a belief, that original sin, that sin with which we are *born into the world*, by which we are rendered objects of the divine wrath, and indignation, and the guilt of which the blood of the blessed *Jesus* only could expiate, takes its rise from the guilt of *Adam*, and not from a pre-existent lapse.

§ 12. We have here likewise a true and rational account of the introduction of natural and moral evil * into this world. Natural evil is apparently the offspring of *moral*, and the latter the unhappy pro-

over them, that had not sinned after the similitude of Adam's transgression—καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ. But if we suppose the word ἡμαρτον to refer to crimes not *prior*, but *subsequent* to the sentence passed upon Adam's transgression, the apostle's assertion is manifestly this, viz. Death passed upon all men on account of Adam's sin, *because* all have sinned *since*. Τὶς ἡμαρτεν ἔτος ἢ οἱ γονεῖς αὐτοῦ ἵνα τυφλὸς γεννηθῇ—say the Jews to our Saviour:—in our English translation thus; who did sin, this Man, or his parents, that he was born blind? The sense of which question manifestly is; who had sinned, this man, or, &c. Now ἡμαρτον in the preceding passage, being of the same tense with ἡμαρτεν in this πάντες ἡμαρτόν may, with critical propriety, be rendered—all *had* sinned.

* The origin of evil, says Brocklesby, has a remarkable congruity in the Mosaic history; and it is, in the general nature of it, unexceptionable. For it derives the evil of punishment from the evil of sin; and the evil of sin—from the beginner of sin, the devil.

Through envy of the devil (quem sub serpentis figurâ Moses intelligi voluit, says *Grotius*) came death into the world. And *Pherecydes Syrus* derives his ὑφ' ὧν τοῦ, princeps mali, as Origen thinks, from the Mosaic account of the serpent. And *Plato* is supposed to derive from thence his Story of *Jupiter's Gardens*; and of *Porus* circumvented by *Penia*. Vid. C. Cels. l. 6. p. 304. Item. l. 4. p. 114. Euseb. præpar. Evang. l. 12. c. 11.

If it be still said, that the origin of evil is not yet sufficiently ascertained by my hypothesis, the supposed lapse above-mentioned not being accounted for, I must refer the reader to some notes and remarks on the nature of free agency, in chapter 7.

duct,

duct, not of Adam's trespass, as its *primary* or *sole* cause, but of a personal pre-existent guilt in all who are derived from him. And how consistent throughout appears, to the intellectual eye, from this view of things, that grand landscape of nature, man's terrestrial abode !

§ 13. The advantages which a supposed pre-existent lapse of human souls suggests, are as follows :

In the first place, it affords a striking memorial of the calamitous effects of sin, and impiety in general, and of the heinousness of those prior offences from whence are derived to us the evils consequent on Adam's sin in particular.

§ 14. They are, in the second place, proper medicines to heal our spiritual sickness, to correct the peccant humours in our intellectual and moral frame, to check the impetuosity of our inflamed and unruly appetites, and reduce us to a cool and consistent knowledge of ourselves, and our unhappy condition.

§ 15. When, in the third place, it is remembered, that we come into this world, as objects of the divine wrath, for some pre-existent acts of rebellion against heaven, will it be wondered, if we feel, now and then, a stroke from the rod of *justice* ; or that the state into which we are banished for those crimes should be prolific of corrective difficulties, anxieties, and actual grievances ?

Thus much for the advantages derived to mankind from the introduction of natural and moral evil into the world ; and the consistency of divine providence, in suffering them to fall here under the devil's power, is, I think, equally evident.

§ 16. When it shall be considered, that creatures, before basking in the beams of celestial glory, nay and even enjoying

—Their

————— ————— ——— Their fill

Of bliss on bliss————— ————— ———

Imparadised in social joys, dropp'd gratitude ;

that in contempt of the laws of justice, generosity, and moral equity, they prostituted that freedom of will, with which they were entrusted by their Maker, to a *resolute* revolt to the traiterous rival of his power and dignity, and fixed their allegiance *there*---who does not see the wisdom of divine providence in constituting him who had been their seducer in a prior world, their king or potentate in this ? that so by rendering his *permitted sovereignty* here ineffectual for accomplishing any thing but his and their own ruin, the vanity of his ambitious enterprises, and of their own trust and confidence in him, might be render'd more conspicuous. To which nothing could have contributed more, than the pre-ordained *late* appearance of the *Messiah* among men, to rescue them from the devil's power, and the multiplied miseries issuing from it.

§ 17. For in the first place, mankind having by this means more time to reflect on the wretchedness of their lapsed condition ; and by a long experience seeing their own insufficiency to satisfy the divine justice, to cleanse themselves from their contracted pollutions, or regain their forfeited freedom, they of course became more and more convinced of the necessity of a Redeemer, some more than human Redeemer, to restore them to themselves, to reconcile them to their offended God, and to rescue them from the power of Satan, who had reigned for many ages together over the generality of mankind with an absolute sway---*blinding their minds, and working in the children of disobedience*---and not only this, but invading their passive bodies (as we before observed) and tormenting

ing them at his cruel pleasure. If then the Redeemer had been sent into the world soon after the fall of Adam, or within an age or two after the flood, and checked by that means the devil's controul in its infancy, the manifestation of divine power in such a conquest, and of consequence the glory arising from it, had been abundantly less considerable, than they afterwards were, when--- *in the last days the Son of God was manifested, that he might destroy the works of the devil.*---I say, in the *last days*, when the prince of darkness had so *widely* extended his dominions, and continued robbing the King of heaven of almost all his subjects, in every province of his empire here below, excepting that of *Palestine* (nor was that totally exempt from Satanic sway) at such a juncture, as this, when the apostacy of mankind became so conspicuous and universal here, it was evidently most for the glory of God to assert his rightful sovereignty, to pull down the usurped empire of his rival, the prince of the apostate powers, and rescue a captive world (in themselves helpless, and hopeless, and yet desirous at the same time of a deliverance) from the tyranny and oppression of their spiritual enemies, whom they had *before* so ungardedly carested, as friends.

§ 18. If, in the second place, the Redeemer had come earlier into the world, than he did, men might have been tempted to regard the Almighty, as less provoked by their prior apostacy and rebellion, or more placable, condescending, and easy to be entreated, than might well comport with, either his infinite purity, holiness, and justice, or with his dignity, majesty, and honour*.

§ 19. And

* If it should be urged, that these reflections would hold equally good, upon a supposed *imputed* guilt from Adam, as
from

§ 19. And if there is so great a part of the human race, to whom the arm of the Lord is not yet revealed, men, who still sit in darkness, on whom not a single ray of the light of the gospel has as yet shined; and who, being *unregenerate*, are of course under the dominion of the powers of darkness, with what an advantage does the gospel dispensation appear? With what additional majesty and lustre does the sun of righteousness emerge, as it were, out of an Egyptian darkness? And who is so insensible of the blessings resulting from that *light*, as not to learn, from such a contrasted view of things, to prize more highly, to acknowledge with greater gratitude, and to covet, and embrace more ardently the great blessings of the gospel dispensation?

Are *they* borne down by the torrent of impetuous and unruly appetites, essential to *unregenerate* nature, hurried into enormities and savage cruelties, at the bare mention of which civilized humanity is shocked, and can scarce consider as the deeds of *men*? How inestimably great * is our happiness, to whom are proposed the gospel terms of salvation; by a sincere and cordial acceptance of which we are renewed in the *spirit of our minds*, are turned from darkness to light, and from the power of *Satan* unto *God*, are furnished with the

from a pretended *pre-existent* transgression, I will allow that they would, when I can be convinced that there is no *difference*, whether it be on the one account or on the other, that the world *lies in wickedness* and under the *power of the devil*; or, that the *forbearing* to release men from miseries in which they became involved by no crime of their own, can upon any consideration whatever, be made reconcileable with our usual ideas of infinite goodness, mercy, and justice.

* The natural efficacy and real importance of which will be shewn in the second part.

whole

whole armour of God, and enabled therewith to stand against the wiles of the devil; to combat the outrageous appetites of degenerate nature, and regain our lost interest with God? And how great, in proportion, must be the *folly*, as well as *ingratitude* of those, who have their portion in the *Christian* world, and yet neglect so great salvation? Is it not reasonable to expect, that the fate of such as *reject* the means of salvation will, hereafter, be more terrible than theirs, to whom they shall *not* have been *proposed*? Nay, do we not see how, by doing despite to the Spirit of *grace*, they fall daily into impieties, extravagances, and *capital* offences, little, if at all inferior to the flagitious practices of the heathen world? And such must be the case of those, who trust to morality, to a morality, I mean, exclusive of Christianity. *Do justly, love mercy, and walk humbly with thy God*, was a rule of life proposed---to whom? To a Christian? No; to one who had no other path to walk in, but what he was directed to pursue by the laws of moral rectitude, *devoid* of Christian obligations. Can such instruction then be deemed, in reason, a *sufficient* directory to him, whose *superadded* duties are a lively and *operative* faith in his Saviour and Redeemer, Christ? Is not Christianity a late voice from *God*, and when proved to be such (which I must be allowed here to suppose) a *fresh* call upon his morality? Can, then, the *moral man*, when, and where Christianity is revealed, exist separately from the *Christian*? And if Christianity bids us keep clear of impieties, and sensualities, does not morality do the same? And when Christianity comes to aid us in the discharge of moral obligations, is it not on that account, if on no other, worthy of all acceptance? That without such aid, man, degenerated from original rectitude, is not able to

act

act up to the dignity of a *moral* being, the experience of ages past, of the present pagan world, and of either the perverse and abandoned, or the self-conceited, half-reasoning infidels amongst ourselves, evinces. And if, besides that, a reliance on the mediatorial redemption only, can exculpate us from the guilt of our prior trespasses, how ineffectual must of course be an independent morality, to restore us to that favour of God, and future happiness, of which they have rendered us unworthy?

And now (to dwell a little longer on the above reflection) what will those mortals have to plead for their folly, a folly, not to call it worse, with which I had almost said the generality of the *politer* world is chargeable; who, after having been initiated into the privileges of the gospel dispensation at their birth, by baptism, manifest a kind of contemptuous disregard to, if not an open disavowal of this sacred, solemn, soul-reviving institution, all their lives after? Do they enough consider---most assuredly they do not---that there is none other name under heaven given among men, whereby *they* must be saved, but only the name of our Lord Jesus Christ? If there be any dispute, how far the heathen moralists, or those of the pagan world in general, to whom the gospel has not yet been revealed*, will be benefitted by the atonement made for original trespasses by Christ, there can be none with respect to those who, after having been from day to day called upon, cordially and with sincerity, to accept, either wilfully reject, or carelessly neglect to embrace the mighty blessing? Shall men

* This is a point that will be fully considered in the second part.

be affectionately invited to enter with *Christ* into his kingdom upon the stipulated terms of a firm faith in his merits; of faith, actuated and enlivened by as conscientious a discharge of the duties of Christianity, as the infirmities of human nature will admit? is, in short, the kingdom of heaven and of Christ, that haven of happiness to which any of us would wish to arrive, and shall we presumptuously engage to get thither by the way *we* shall please to chalk out to ourselves---through the bewildering labyrinths of *meer* morality, regardless all along of the voice of Him who has declared, and sufficiently proved, that He only is the *way*, and the *truth*, and the *light*; and that no one cometh unto the *Father* but *through* him? Surely no.

To whatever place, in fact, man's boasted morality (the *meer* morality of one, I mean, to whom Christianity has been revealed) to whatever place, I say, his boasted morality may give him a passport in an hereafter, certain it is, that it will not entitle him, if not stamp'd with the seal of Christianity, to an entrance into *Christ's* kingdom. If therefore the heretofore *inconsiderate* shall be brought to a persuasion (as by but a moment's serious application of reason and reflection, they most undoubtedly will) that that kingdom of Christ is a place of bliss, worth their aspiring after, let them not *fail* to take into their consideration, at the same time, the following awful declaration of our Saviour, more applicable, if possible, to the Christian world now, than to those to whom it was at first directed. Whosoever, says he, shall be ashamed of me, and of my words---of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with his holy angels. Mar. viii. 38.

If, in short, a man would be wise---wise, I mean, unto salvation, let the Christian profession be his study, his delight, his pride ; assuring himself, that *therein only* lies an *unquestioned* security for future happiness. And yet, I would not have him think, that in order to become Christian, he must instantly commence Cynic, and treat with a sour severity *those* innocent gratifications of sense and fancy, which nature and art afford ; and to which his circumstances and situation in life give him a title. They are so many necessary reliefs from the cares and anxieties attendant on our pilgrimage here, which it is Stoic-madness to consider as sinful, or as enemies to the soul's welfare, if they happen not to have for their object something devotional.

Let him not fail on any account to turn his eye and ear from every thing that bears but the least affinity to impiety, indecency, or obscenity ; and gravity and gaiety may at times shake hands ; he may, with no impropriety, welcome song and welcome jest, provided it can be done with discretion enough not to drop dignity.

To this reflection nothing can be more pertinent than the following advice, given by a most ingenious *female* writer to her son.

“ Be careful,” says she, “ whilst you profess a
 “ religion which deserves the most serious veneration, there be nothing in your particular manner of exercising it, that may give just cause for
 “ ridicule. Avoid all singularity, preciseness, or
 “ sourness. Be not apt to censure such as do not
 “ observe the rules you prescribe yourself ; and
 “ freely join in a moderate use of the diversion practised among those you converse with, if they are
 “ not unlawful in themselves, or directly lead to
 “ what is so. The easier religion sits upon you,
 “ the

“ the securer it will be from the banter of the
 “ profane, and the more recommend itself to the
 “ imitation of your young companions ; for no-
 “ thing alienates the mind from religion in that
 “ gay time of life (and I will add, in every sub-
 “ sequent stage of it) or rather gives a disgust to
 “ it, so much as too great austerity of manners in
 “ those who profess it*.

The reader, I fear, will think I have digressed from the proposed subject of the present chapter ; for which digression, supposing there be one, I can only expect forgiveness, upon a presumption, that it is not altogether uninstruative.

§ 20. Another advantage accruing from the foregoing doctrine, is, that we may, not only account for the exalted *dignity* and *merit* ascribed in scripture to a true faith in Christ, but with the utmost ease ascertain, likewise, the *real*, *redemptional* efficacy and importance of *faith* †, and *good works*, separately, and respectively ; and prove incontestibly, how totally unattainable *justification* is by the latter.

Is it not the language of scripture, and of Christianity, that, during our *unregeneracy here*, we are in a state of continued enmity and rebellion against God ; still a kind of liege subjects to the prince of the apostate powers ? Is it not at the same time equally evident, that God, in his wrath, thinketh upon mercy, that he is *in Christ reconciling the world unto himself, not imputing their trespasses—that they may be delivered from the bondage of corruption into the glorious liberty of the children of God ; that we may receive the free gift of many offences unto*

* Vid. Mrs. Cockburn's Works.

† I mean, that belief in Jesus Christ, which is the very basis of Christianity.

justification—being justified freely by his grace, through the redemption that is in Christ Jesus? And what are the conditions on our part, required by the gospel dispensation, to secure to us the mighty blessing? Is there not, in reality, only *one*, and that an actual, cordial, unreserved *faith in Christ*? Most assuredly there is. Did not God so love the world, that he gave his only begotten Son, that whosoever *believeth* in him, should not perish, but have everlasting life? John iii. 16. Are not the actions of our Saviour recorded—that we might believe that Jesus is the Christ, the Son of God, and that *believing*, we might have life through his Name? John xx. 31. And what says the apostle to the Romans? If thou shalt confess, says he, with thy mouth, the Lord Jesus, and shalt *believe* in thine heart, that God hath raised him from the dead, thou shalt be saved. Rom. x. 9. And, again—*By the deeds of the law*, says he, *there shall no flesh be justified in his sight*.

But now the *righteousness of God without the law* is manifested, *being witnessed by the law and the prophets*; even the righteousness of God, which is by faith of (in) Jesus Christ unto all, and upon all them that believe, for there is no difference.

For all have sinned, and come short of the glory of God, being justified freely by his grace, through the redemption that is in Christ Jesus.

Whom God hath set forth (or as the marginal reading rightly words it, *foreordained*) to be a propitiation through *faith in his blood*, to declare his righteousness for the remission of sins, that are past, through the forbearance of God.

To declare, I say, his righteousness, that he might be just, and the justifier of him that believeth in Jesus.

Now

Now, can any thing be more plainly the sense of the preceding passages, than that we are *justified*, or cleared from the guilt of original sin, restored to the forfeited favour and affection of God, and rescued from the power and dominion of sin and satan, wholly and solely by a true faith in Christ? Is there a single word throughout, about *works*? Not a syllable. And how inefficacious they are, and must be, for effecting the *justification* here alluded to, or that which is the subject of the gospel œconomy, and the very *price of our redemption*, will be shewn through the medium of pre-existence, with a clearness, that cannot but strike conviction upon the most partial and unwilling eye.

§ 21. The new, or mediatorial œconomy, established by the author of our salvation, is frequently stiled in scripture, the kingdom of *God*, and that partly, if not principally, in contradistinction to the kingdom of *satan*. This is plainly intimated in our Saviour's answer to his enemies, who traduced him as an impostor, and as one who was in confederacy with *Beelzebub*, the prince of devils: *If satan, says he, cast out satan, he is divided against himself; how then shall his kingdom stand?*

But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you: Matt. xii. 26. 28.

In which passage Christ and satan are represented as rival princes, possessed of kingdoms inconsistent with, and destructive of each other.

To the same purpose is that parable in St. *Luke*, of a strong man in his palace overcome by a stronger than he. Luke xi. 21, 22. And that other, wherein the kingdom of heaven is likened to a man, that sowed good seed in the field, but while he slept, his enemy came, and sowed tares among the

wheat. Matt. xiii. 24. &c. Agreeably to all which, St. Paul observes to the Corinthians, that there is no concord betwixt *Christ* and *Belial*. If to the above passages we add St. *John's* declaration, that for this purpose the Son of God was manifested, that he might destroy the works of the devil, and, that St. *Paul* supposes *all* men in general, in their *natural unregenerate* state I mean, to walk according to the *prince of the power of the air*—Vid. my critique on Ephesians, c. ii. v. 2. 3. It is evident, that he who is our *Redeemer* comes with the delegated authority of a *king*, to assert his Father's right to an uncontrouled, unopposed sovereignty over the universe; to pull down, and evacuate the usurped empire of the devil in this inferior world, and to rescue mankind from his oppression, by turning them from darkness to light, and from the power of satan unto God—and *that* by offering them peace with their offended God, and pardon for that past association with the prince of darkness, which my hypothesis supposes on the stipulated conditions of a sincere, unshaken *fidelity* to Him, the appointed captain of our salvation. Till, then, we have disavowed our *attachment* to the prince of darkness, and sworn allegiance to the Lord of life, there still hangs over our heads, for our *prior* disloyalty, the rod of vengeance; still we are objects of the divine wrath; and be our *moral* accomplishments ever so many, and great, we are, and must be upon the list of rebels still. Our *attainder* must be taken off, ere we can be readmitted into the glorious liberty of the sons and subjects of God. And in this consists our *justification*; which replaceth us before the eye of the Deity, in the same favourable and auspicious point of view, wherein we stood, when possessed of that original righteousness, and moral rectitude,

tude, by a departure from which we became rebels to the king of heaven; and, in consequence thereof, are now banished his divine presence. Herein consists that righteousness of God, which is---by what? By *good works*? Is it not by *faith of Jesus Christ unto all, and upon all them that believe*? And our *justification*---is it in the least degree effected by the merit of *good works*? is it not accomplished wholly, and solely through *the redemption that is in Christ Jesus*, and through faith in his blood? Who shall lay any thing to the charge of God's elect? It is God, that justifieth†; who is he that condemneth? It is Christ, that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

§ 22. Justification therefore, being supposed to respect that pre-existent defilement of our nature, and rebellion against God with which we come into this world, and which is now our condemnation; is it possible that any *present*, or *future* acts of purity, piety, and obedience in us, can render that *condemnation*, which is for some prior acts of impurity, impiety, and disobedience, no *condemnation*? Can all the sorrowful sighings of prisoners, under sentence of death for rebellion against a temporal king, any suitable, decent, amiable acts *then* take away the guilt of those *prior* crimes, for which they forfeited their lives? If they are pardoned, and restored afterwards to their prince's favour, by the intercession of his Son, pledging *his* life for their future fidelity, need we ask to whom they are indebted both for *their* life and their liberty? Come they not from the free grace of the one, and thro' the mediation, and intercession of the other? Could

† That is, who through Christ, *accepts* us as just, by our faith and reliance on *his* mediation, intercession, &c.

the criminals plead, with any shew of reason, from any subsequent deeds, a *right* to be exempt from the punishment due to their *past* criminalities ?

§ 23. Justification, considered in this view, as a release, I mean, from the guilt of a prior, personal impiety, and disobedience against God, instead of a *derived* Adamic guilt and defilement, how greatly does it exalt the dignity and merits ascribed in scripture to a true faith in Christ, at the same time that it enables us the more clearly to adjudge to *faith* and *good works* the regards due to their respective efficacy in accomplishing man's redemption. The two apostles differed in that point only in appearance ; and whilst the one, with great truth, asserted, that the works of the law ceased to have any share in the justification of the elect *christianized* Jew, so circumstanced, and so considered ; the other with equal propriety declared, that faith alone could not render *worthy of the vocation wherewith he was called*, the *converted* Gentile. Men must become *Christians* to be justified, or cleared from the imputation of their original sins and trespasses, and to be *consistent* Christians, they must become *good men*. How apparently then is faith in Christ *alone* necessary for the first, and how evidently essential are good works for the latter ? And how consistent altogether with each other are the two apostles † ! And when the *Methodists* say, that

† How consistent altogether with each other are the two apostles—To clear up this point, be pleased to attend to the following note.

Introductory to the final state of bliss, reserved for the *sincere* professors of Christianity, will be an entrance into Christ's kingdom; the two prime fundamental requisites for which privilege are, *justification* and *sanctification*—or true holiness. By the former

that all our *moral* works, independent of *Christian renovation*, are unavailable to *justification*, or to clear us from *original sin*, how apparently do they speak a scripture doctrine? And all they err in is their ascribing, upon the authority of established orthodoxy, as it is called, that original guilt (by which at our birth we became objects of the divine wrath and indignation) to the transgression of another person---to fallen Adam; which can with
no

former we are to understand an *absolution* from the penalty of original guilt and defilement, obtained wholly and solely by a firm faith in, or reliance on the all-sufficient merits of Christ, who died for our sins, and rose again for our justification. By the latter, that acquisition of moral purity and holiness, which the gospel enjoins, and without which, the apostle informs us, no man shall see the Lord.

This being admitted, the perplexed dispute, whether faith with or without works can be available to our justification, drops at once, as the question should rather be, whether they are separately effectual to our *salvation*, or not? And in this there can be no *rational* dispute. That we are *justified*, i. e. cleansed from the guilt of original sin by a firm faith in Christ, independent of any merit in ourselves, or of good works, we have reiterated declarations from holy writ; but then, in order to render that *justification* effectual to our *final salvation*, introductory to which will be an entrance into Christ's kingdom*, we must add to our faith, works—must walk worthy of the vocation wherewith we are called—must cleanse ourselves from all filthiness of the flesh and the spirit, perfecting holiness in the fear of God—knowing this, that without a true gospel repentance, added to the applied merits of our Saviour, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor railers, nor extortioners, shall enter into the kingdom of God. Men, in short, are wont to place *justification* and man's final *salvation* in one and the same point of view, as if they were in reality one and the same thing, or that the one naturally, and of necessity lead to the other; which is not the case. For the apostle, St. Paul,

* The nature of that kingdom will be considered in the second part.

no degree of propriety, nor with any warrantable conceptions of the divine attributes, if, without even blasphemy, be ascribed to aught else, but to our own personal trespasses in a prior state. And all this error of theirs is grounded wholly and solely on a wrong construction of the two following passages in *St. Paul's* epistles. “As by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” “As in Adam all die, even so in Christ shall all be made alive.” These passages we have briefly touched upon already, sufficiently, however, to convince the impartial, that they give no warrant to suppose, that original sin, that sin, I mean, of which we stand *charged*, nay, and even *convicted* at our birth, consists in an *imputed* iniquity from *Adam*. God forbid that they should be *proved*, to proclaim to the world so preposterous, and horrid a doctrine !

§ 24. That the miseries of our natural unregenerate state, not the loss of God’s favour only, but an actual exertion of his wrath and indignation upon us, our alienation from God and goodness,

plainly supposes, that those who have been once enlightened—*ἀπαξ φωτισθέντες* †—have embraced the Christian faith—obtaining thereby a justification from original sin, and had tasted of the heavenly gift, and were made partakers of the Holy Ghost—He supposes, I say, that such may fall back into perdition.

Should there be any weight in the above observations, I doubt not but the impartial reader will at once see, and generously confess, how egregiously wide of *scripture verity* the churchman, in a modern well-received treatise, reasons †.

† The Greek fathers sometimes call *φωτισμὸν* baptismum, and *φωτίζω*, baptizo; since those who are baptised with the Holy Ghost, have their minds enlightened or illustrated with the beams of divine light. Vid. Leigh’s Crit. Sac. in Loco.

‡ A dialogue between a Churchman and a Methodist. By Wm. Law. A. M.

and

and propensity to vice and impiety, added to the multiplied calamities of a world; which, taking in all its fancied excellencies, and advantages, its riches and honours, and powers, and pre-eminences, and glittering glories, is, at best, but a fool's paradise--That such should be the wretched condition of man, and merely in consequence of a crime that he had it not in his power either to commit or prevent; is this, I say, credible? Is it possible †? And when it is further considered, that nothing less than the blood of the Son of God could atone for, or wash away the stain of this *imputed* guilt, who but must fire with pious indignation at such an impious outrage upon human understanding? And how necessary is it, as we value the credit, and would wish the most speedy and extensive propagation of the gospel, to clear the sacred pages from the charge of advancing a doctrine so abhorrent to reason and calm reflection! This only can enable us to convince unbelievers, that Christianity is in reality founded on argument; then, and not till then, shall we be able to approve our faith to the understanding of the rational enquirer, and free-thinker. And had this been done before, the *Tindal's*, *Collins's*, *Woolston's*, *Cubb's*, *Bolingbroke's*, would not have had so fair a mark whereat to shoot so plentifully (and with so many palpable hits at the same time) their *arrows*—even *bitter words*.

§ 25. And this naturally leads to the consideration of another advantage, arising from the doctrine of a pre-existent guilt, namely, that of re-

† The trivial argument, that God had provided, or pre-ordained a Redeemer, in favour of those who should be involved in the ruinous effects of Adam's fall, so far from being a rational appeal to, is on the contrary a barefaced insult upon common sense. Just as if a king should condemn a man to death for another person's crime, in order that he might shew his *mercy*, in giving the imaginary offender life.

commending to a fair enquiry, the mediatorial œconomy, and the redemption by Jesus Christ, in a manner proportionably more forceable, as being apparently more consentaneous to the dictates of unprejudiced reason, when grounded on the principle of a pre-existent lapse of soul's, than when founded on a supposed *imputed* transgression of Adam.

§ 26. The calm, the sedate, the reflecting Sceptic will then find charms in religion, that he never dreamt of before; will, with an unusual seriousness of mind, bethink himself of his state and condition here---will be equally anxious to enquire, whence could arise, and by what means may be removed, those intellectual depravities, and impurities, which debase him even in his own eyes, and from which reason, as well as scripture, agree it is necessary for him to be refined, and cleansed, ere it is possible for him to see God.

§ 27. Am I then a stranger, says he, and pilgrim upon earth, banished from the presence of my Maker, and from heaven, my native home? Were my transgressions in a prior state the horrid cause of this dreadful calamity? Was it by means of them, that I now wear those foul stains in my nature, by which my will and affections are corrupted, my understanding darkened and perplexed, and my whole mind debased, and degenerated from moral rectitude? For my pre-existent apostasy from God is it, that I came into the world a creature *born in sin*, by nature a child of wrath?---was it for my rebellion against Him, that I am sent hither under the power and dominion of *satan*, who seduced, as I am assured from scripture, a whole order of beings into sin? Is it for this, that I bear about me this body of sin, which is enmity against God, which is not subject to the law

law of God, neither indeed can be ; which gives maintenance to such an army of fleshly lusts, that war against my soul ? --- And to restore me to the favour and affection of my offended God, to expiate the guilt of my past transgressions by his own imputed *righteousness*, to renew in me that degree of it, wherein I was first created, to rescue me from the dominion of my first betrayer, and bring me again into the glorious liberty of the sons of God.

---Is it for this cause that the Son of God was manifested ? Are these those works of the devil, that he came to destroy ? Welcome then, says he, my Saviour, my Redeemer ! O thrice welcome to an entire dedication of my soul to thy word, thy will, and thy authority, thou captain of my salvation ! O conduct me, thou highly-favoured one of heaven, to the mercy-seat of my offended Sovereign ! O give me there to prostrate myself before his injured Majesty ! Veil me from the countenance of him, that is against them, that do evil ; shield me from his uplifted vengeance ; under the shadow of thy wings hide me from his wrath---throw me, clad with thy righteousness, into the arms of infinite mercy--into thy arms, oh my God!--And oh give me, O God, the comfort of thine help again, and establish me with thy free spirit ! So shall sinners be converted unto thee, and men shall sing of thy righteousness. Cast me not away from thy presence, and let not thy jealousy burn like fire for ever. And do thou, oh blessed Spirit, with thine all-healing, all-purifying influences on thy wing, descend upon my soul, take an unrivalled possession of my whole heart, make it a fit temple for thy abode, refine it from all its impurities, make it an habitation for the mighty God of Jacob---and I will fall low on my knees before his footstool.

§ 28. Such

§ 28. Such must undoubtedly be the aspirations of an heart touched with a true sense of religion ; of the *true cause* of the wretchedness of man's abode here, and the deliverance proposed to him by the mediatorial œconomy, when viewed through the medium of a pre-existent obliquity, when, from a serious, rational, and impartial enquiry into the nature and tenor of the gospel dispensation, it appears, as I think it necessarily must, that we are beings lapsed from a prior state in consequence of our association, or connection with the apostate powers ; that from thence we derive that weight of evil in our nature, which presses down the soul, and sinks it, when reflected on with due seriousness, to the very borders of despair ; that a pre-existent guilt is that all-crying offence against heaven, under which the *whole creation groaneth, and travelleth in pain until now*---That guilt from which no other means could be effectual for our purification, but an expiation, satisfaction, and atonement, by the merits and mediation of Christ---that dominion of sin and satan, from which the captain of our salvation came to redeem us---that contaminating and infectious intercourse, from which we gathered those foul stains in our intellectual frame, from which we can only be cleansed by the purifying and regenerating influences of the divine Spirit.

§ 29. And how agreeable is all this to the articles and homilies of the church of England, with this only difference, that a *pre-existent*, not an *Adamic* guilt, is the ground-work of the whole? The former hypothesis is that golden key which opens to the reader, in that sacred repository the holy scriptures (St. Paul's epistles more especially) such an inexhausted treasure of glowing brightnesses, such a fund of soul-reviving comforts, as will

will necessarily fill him with a rationally-formed enthusiasm, create in him an enraptured admiration of the richness of the gospel dispensation, that furnishes out to him so delicious, so luxuriant a repast. There will he see (through the medium of pre-existence I mean, and that only) how it is that the---*just shall live by faith*---that *by the deeds of the law no man shall be justified in God's sight*---that *by faith we are justified, and not by works*---that *Christ is the end of the law for righteousness to every one that believeth*, and that *whosoever shall call upon the name of the Lord shall be saved*.

There are other points purely Christian, capable of being illustrated to the reader's satisfaction, I think, by the medium of a pre-existent lapse, which I must reserve to be considered in the second part of this work, judging it now time to answer a few of the principal *objections*, that may be urged against the doctrine itself, as above-stated.

C H A P. XII.

Objections to the above hypothesis, stated and removed.

OBJECTION I.

§ 1. **I**T will be asked, by way of objection to the credibility of the doctrine of pre-existence, how it is possible that we should have existed in a prior state, without being able now to form any idea of that state, without having any consciousness of the soul's operations therein, any revived images on our minds, of celestial gratifications past, or inherent remorse on our consciences for the supposed crimes by which they were forfeited,
but

but that all should be buried in one eternal gulf of oblivion ?

If this be an objection seemingly formidable at first view, it will not, I believe, be found, upon examination, to have so much weight as is usually ascribed to it.

§ 2. The most rational, comprehensive, and I believe the only true definition of the soul of man, is this, viz. that it is a spirit, whose immediate properties are *self-motion* or activity, *self-penetration*, *self-contraction* and dilation, together with a power of *penetrating*, *moving*, *altering* (or rather determining the motion of) matter *,---properties to which are necessarily annexed the powers of perception, animadversion, thought, reason, reflection, choice. These are the distinguishing characteristics of the soul of man ; these the peculiar properties, which evince its constitutional frame to be essentially different from gross matter. As *essentials*, therefore, they must of course be coeval with its first formation † ; whence it follows naturally, that

* The soul, says Dr. More, has not any *power*, or but very little, of moving matter ; but her peculiar *privilege* is of determining matter in motion. For if it were an immediate faculty of the soul, to *contribute* motion to matter, I do not understand how that faculty, never failing or diminishing, no more than the soul itself can fail or diminish, we should ever be weary of motion, Dr. More, *Immor.* b. 2. c. 8. p. 7.

† Since it is evident, that matter is a dead substance in all respects, it follows, that an immaterial substance, or the soul, is the *only thing* in us that hath active power. And since it hath active power, that power must inhere in it, as in its subject ; or the power must belong to the soul as a *property of its nature*. It cannot belong to the soul, as a mere accident ; for power cannot be produced by accident, or a being cannot be endowed with powers by accident ; for then we shall never be able to stop any where ; all power might be thus produced by accident,

that there must have existed in the soul a series of thought, reason, reflection, &c. previous to its entrance into this world; unless we can suppose its *generation in the womb* to be in reality its first formation; an idea in which is involved the grossest absurdity, nay, even blasphemy; making the Creator, in fact, a coadjutor in the works of fornication, adultery, incest†.

§ 3. Canst

accident, and we must give up the *principles of reasoning*. And since *active power* must belong to the soul, as a property of its nature, that property cannot be separated from it, without destroying its nature altogether. For certainly *power* is the greatest perfection of any being, as the want of power is the greatest imperfection. And a being cannot be deprived of the greatest perfection [of its nature, without having its nature altogether destroyed. Thus active power could no more be separated from the soul, without an act of Omnipotence to destroy its nature, than solidity (or *inactivity*) could be separated from matter, without an act of Omnipotence to destroy the nature of matter. And indeed it is absolutely necessary, that as one species of substance, *matter*, is utterly inactive by its nature and constitution, so another species of it, *spirit*, should have activity and power by its nature and constitution. Vid. Baxter's Enquiry into the Nature of the human Soul. V. 1. p. 553, &c.

If activity, then, is thus essential to the nature of the soul, thought and perception must be so too. For to be active without being percipient of the action, as the same writer observes, is to be active, not from an *internal principle*, or the power of action, but from *mechanical necessity*. To be active implies the *will* to act; and there can be no *will*, but what is determined by a greater or less degree of thought, reason, reflection, and choice. And wherever there is sense of perception, says Mr. Locke, there some idea is actually produced, and present in the understanding. B. 2. c. 9. sect. 4.

The very lowest kind of life, says Baxter, seems to consist in the perceptive capacity; so that we can never imagine this removed from a living being. And again, says he, it does not stand in need of the action of external matter upon it to become percipient. V. 1. p. 267.

† A reflection this, to which the reader will give, I hope, the due attention, and not forget that *this* is the inference which
unavoidably

§ 3. Canst thou then, whosoever thou art, to whom the *above* objection seems to be of any weight, tell me what passed in thy mind, when thou issuedst first from the hands of thy Creator, and wast made a living soul? Tell me, if thou canst, what were at that period thy thoughts, thy reflections? What, I pray thee, were thy perceptions, what the state of thy thoughts, when God fashioned thee in the womb, and when thou layest there for nine months †? And afterwards, when thou first hangedst

naviaably follows from a supposed *daily* creation of souls. How much more consentaneous to reason therefore, is it, to conclude, agreeably to the sentiments of the most rational philosophers, that *all* souls were created from the beginning of things, and that some of them having sinned in their first state, (the probability, nay actual certainty of which, we have already shewn from reason, and from scripture likewise) were detruded from their celestial abode, into an aerial one; from whence, after having acquired a vital congruity with matter duly prepared for the reception of such of the fallen powers as shall be deemed worthy to enter into *this* probationary scene of action, successively drop *of course* (or rather Providentiæ five Animæ Mundi Lege) into a terrestrial habitation. By the above mentioned *aerial abode*, however, I do not mean; that *purer* region to which the soul will ascend, if properly *purified* here, when separated from the body, but that gross circumambient atmosphere of the earth, where dwell the *chief* of the apostate powers; with whom a more *refined*, or rather less *corrupt* order of lapsed beings may as reasonably cohabit, as good and bad *men* be intermixed with each other, and *both* with furious beasts, and other noxious animals, in this their terrestrial habitation.

† Whether immediately upon conception ‡, or not till the embryo of the future man is formed into a fœtus, the soul drops into the womb, it is not necessary, or perhaps easy to determine, tho' the latter seems most probable; we may however reasonably conclude

‡ By conception, I mean the impregnation of the ovum (wherein is contained the first rudiments of the human body) by the semen virile; for a very rational satisfactory illustration of which point, I must refer the reader to Dr. Parsons's ingenious treatise on the analogy between the propagation of animals and vegetables.

hangedst on thy mother's breast, dost thou remember what gave thee thy pains, and thy sorrows, and what

conclude that, the necessary disposition of parts being made for its reception, the soul becomes, by a derived power from its Creator, a kind of *subordinate architect* of its own mansion, raising itself, by a constant exertion of its plastic powers on the *encreasing* matter (arising from a regular supply of food) from its *diminutive* form, when issuing from the womb, to the *determinate* bulk of man. Agreeably to which, says Dr. More—In every particular world such as man is, says he, his own soul is the peculiar and most perfect architect, and being a *spirit*, and therefore contractable and dilatable, it begins within less compass at first in organizing the fitly-prepared matter, and so bears itself on in the same tenor of work, till the body has attained its full growth, dilates itself in dilating the body, and possesses it through all the members thereof. Vid. More. Immor. b. 2 c. 10.

A conjecture this, than which there cannot be one more rationally pleasing, as it serves to account so satisfactorily, not only for the gradual growth of the corporeal frame of man, but for the gradual improvement likewise of his intellectual powers and faculties. For till the soul can have worked the body up to its proper organization and conformity of parts (which it can only effect by degrees) by virtue of its plastic faculty; till, in short, the nerves, and those other more *immediate* instruments of sense, motion, and organization, the *animal spirits*, are rendered so complete as to be able to transmit the impression of sensible objects to the brain, wherein centers the perceptive faculty of the soul, there must of course be a debility of both the corporeal and intellectual operations; but neither philosophy nor common sense will allow us to conclude, that the soul is totally void of sense and reflection, when it enters into and begins its operations upon the corporeal frame, *because* it discovers not that sublimity or extensiveness of reasoning, to which a more complete organization of its material vehicle (or vivification, rather, of its organic powers) is requisite.

I doubt not, says Mr. Locke, but children, by the exercise of their senses about objects that affect them in the womb, receive some few ideas before they are *born*, as the unavoidable effects either of the bodies that environ them, or else of these wants or desires that affect them; — such as hunger, warmth, &c. B. 2. c. 9. sect. 5. And though the soul, says a very ingeni-

what drew from thee thy strong cryings? Has thy mind still a feeling of those pains, and those sorrows?

ous modern French writer, astonished and surprised to find itself confined and imprisoned, may, during the first days of life, remain in a state of stupidity and dulness, it does not follow, that she is not properly awake till she begins to reason: on the contrary, she is quickly roused by the calls of necessity; the organs soon inform her that they stand in need of her orders, and the correspondence between body and soul is established by means of the reciprocal impressions they make on each other. From that instant the soul broods in silence over her faculties, which in due time she properly prepares and brings forth into action. By the help and ministry of the eye, the ear, the feeling, and the other senses, she assembles a set of lights and ideas which serve her as provisions for life; and as it is the *sentiment* that alone presides over and directs all these acquisitions, it necessarily follows, that it must have already made a very considerable progress, before *reason* has begun to exert herself, or even taken the first step. It gives me no small degree of pleasure, and even pride, to find my own sentiments, as above advanced, countenanced since so strongly by so extremely sensible and ingenious a writer, as is the abbot Batteau, from whom the above is taken. Vid. *His Principles of Literature*,—translated by Mr. Millar. But to return. The debility and habitude of the soul's intellectual powers during infancy (and something similar may perhaps be the case with it, when in the womb) Dr. More ascribes, not irrationally I think, to the then state and condition of the animal spirits*, which being, as he says, more torpid and watry in children and old men, must needs hinder her in such operations as require another constitution of spirits; though I will not profess myself absolutely, says he, confident, that the soul cannot act without all dependence on matter; but if it does not, which is most probable, it must needs follow, that its operations will keep the laws of the body it is united to; whence it demonstrable, adds he, how ne-

* These, though looked upon by some as an imaginary substance only, are an actual *fluid*, discernable by the microscopic eye (perpetually emissive from and reverse into its lodgment within the fourth ventricle of the brain, wherein also resides its chief directrix, the soul) by the instrumentality of which are performed all the operations of the soul, sensitive and intellectual.

cessary

rows? Art thou even conscious, that thou hadst them? And yet that thou didst feel them at that time,

cessary purity and temperance is to preserve and advance a man's parts. Vid. p. 206. The truth of this latter remark cannot but be obvious to any one, who considers how intimately the operations of the soul depend upon the temper and tenor of those *immediate* instruments of reason and reflection *here, the animal spirits*. And how important the consideration is, not only with respect to mens *parts*, but to their *principles* also, will appear from the following reflections, which, though digressive not a little from the point immediately under consideration, will not, however, be altogether unacceptable, I hope, to the speculative reader.

Those animal spirits, then, above-mentioned, are a secretion of the blood, perpetually issuing from the heart, which the soul is necessitated, by her union with the body, to make use of in her intellectual as well as sensitive operations—I mean in the powers of thought, meditation, reflection, &c. Whatever, therefore, tends most to a fuller and more *pure* supply of the one, gives the soul of course a proportionably more enlarged and enlivened aptitude for the other. And from a peculiarly happy temperature and tenor of the animal spirits, with which some are naturally furnished, it is, that they are possessed of proportionably quicker, livelier, and brighter parts, than others: the soul's intellectual operations being by that means more free and disincumbered, and better adapted for clear, close, sagacious, and solid reasoning, or for the more copious and exalted efforts of *imagination*, whichever of these shall happen to be her *native* turn.

And as by means of a different temperature and tenor of the animal spirits, men are found to differ from one another, with respect to their intellectual *powers* and *endowments*, so to the like cause are we to ascribe, generally speaking, their difference from each other in point of *temper*, *passions*, and intellectual *affections*. The more pure and tenuous the animal spirits are, the more *pure* and *pious*, for the most part, will be the latter—I mean pure and pious affections will then more easily take place—and not only this, but be more permanent, active and vigorous at the same time; as the soul will then have a clearer and more striking conception of the beloved object, a more open and free passage for its devout aspirations, a greater scope for spiritual enlargements, and an eagerness therein, that will

time, the big-dropping tear abundantly witnessed
 Doeſt thou, again, remember by whom thou wert
 wrapped

not eaſily keep clear of extravagance. Hence it is, that *real* piety ſo frequently terminates in *enthuſiaſm*; that abſtemious regular courſe of life, which religioniſts oft preſcribe to themſelves, naturally creating ſuch a temperature of the vital frame in general, and the animal ſpirits, of which we have been ſpeaking, in particular, the ſoul in that caſe becomes, as it were, almoſt wholly intellectual, and in proportion to the *actual* purity and piety of its *affections*, more than *human*;—when not perverted, I mean, by falſe doctrines, into a glaring *miſapprehenſion* of the divine attributes. When that is the caſe, which is too frequently the conſequence of a zeal without knowledge, the ſoul, by means of the ſame kind of tenuity and pliability (if I may ſo ſpeak) of the animal ſpirits, will be as naturally carried into an intense melancholy.

If then a due temperance and purity of the animal frame, is found to enable the ſoul to exert her intellectual *powers* and *affections*, with an added freedom, independency, and vigour, what muſt then be the conſequence of a reverſe ſtate? when the blood and ſpirits are deſecated by fumes or foul ſecretions from a ſtomach, replete with groſs or high-ſeaſoned food, and *rich* wines, &c. neither parts, purity, nor piety can take place; imagination cannot ſpeed its courſe through ſo foul and corrupt an atmosphere; pure deſires are overwhelmed by incentives to looſe and unchaſte gratifications; reaſon is dethroned, by the inroad of an army of fleſhly luſts; and the whole man becomes at once totally carnal, ſenſual, devilish. How wiſely, therefore, is faſting and abſtinence uſually directed to accompany acts of public *humiliation*? and with what propriety does the apoſtle caution us againſt making provision for the fleſh, to fulfil the luſts thereof; which a man cannot do more fatally, than, when running into that, too common vice, *ebriety*. Thoſe immediate inſtruments of thought, *reaſon*, and reflection, the animal ſpirits, being abſorbed, as it were, in the fumes diſtilled from the intoxicating juice, the *man* falls a victim to every irregular, ſenſual, and ſinful appetite. A variety of follies, indiſcretions, and even vile enormities, are the too frequent attendants, His eyes ſhall behold ſtrange women, and his heart ſhall utter perverſe things. Fornication, adultery, murder, are the reſult, of this vice daily; and, how frequently is that truly-valuable and endearing quality in man, *friendſhip*, ſwallowed up in it?

A ſudden

wrapped in swaddling-cloths, or by whom rocked from time to time in thy cradle? Who mixed for

A sudden dilatation of the heart ensues, that oft times betrays a man into a disclosure of secrets of the greatest consequence, perhaps, and reposed in him with the utmost confidence. Nor can he, in that situation, be even faithful to himself. In the sudden gusts of passion, too naturally issuing from a distempered brain, *sifted* enmities, and *lurking* malevolences, all the inward emotions of envy, hatred, malice, and a multitude of deep-laid devices, so industriously concealed before, break from him. And this serves to shew how much we are mistaken, in imagining, when a man's temper seems altered by the effects of the circulating glass, that there is a *creation*, as it were, of some new passion, some new-formed distemper of the mind? No. The latent *workings* of a mischievous, malevolent, rancorous heart; assume a *confidence*, to which *reason*, when not absorbed by the fumes of liquor, was a sufficient check before; and the man unwittingly *beats* himself now, in his native, naked, worthlessness. Agreeably to which, says Plutarch, τὸ ἐν τῇ καρδίᾳ τῷ ἡφαιστός ἐπὶ τῇ γλώσσῃ ἐστὶ μεθύοντος. i. e.

The man *speaks*, when he is drunk, what he dare, only *think* when he is sober.

And again, says the Epigram on Ebriety,

Ἄσθι θερίον ἦσθα Πελυκρίτε νῦν δὲ πεπώκως

Ἐράπινος ἐγ' ἐν αὐτῷ λυστάμενος τι κακὸν

Ἄσθι μοὶ δακρύεις κακὸς, ἐμμένει Οὐδὲς ἐλεγχῇ

Τὸν τρέπον, Οὐκ ἐγένε νῦν κακὸς ἀλλ' ἐφάνης.

It was not the wine that *made* the bad man, but it was the bad man that *beaved* himself in the wine. Not that I would mean to appear so severe and dry a Cynic, with respect to this point, as if I had a mind to discountenance wholly the cheerful glass. Taken in moderation, it is not only salutary oft times to the body, but productive, at the same time, of a kind of invigorating, enlivening, dilation and activity in the soul. The mischief of it lies in an excess; as says the Greek moralist,

Οὐδὲς τοὶ πίνειν πηλὸν κακόν. Ἦν δὲτε αὐτόν

Πῶν ἐπισταμένως, ἢ κακὸς ἀλλ' ἀγαθός.

Οἶνος: Ἰνῶμαι — Lin. 210, 211.

The author begs the *reader's* pardon for this long digression, and hopes he will frame to himself, in the author's favour, the best excuse for it he can.

thee

thee the milky pap, and supplied thee with thy daily sustenance? Or were not in reality these things so? Alas! They might, or they might not, for any proofs thou canst bring of either, from thine own present consciousness.

When the minister at the font sprinkled thee with the water of baptism, and thou wert engrafted into the body of Christ's church, when three or four around him gave surety for thy *leading a godly and a Christian life*, and all joined in devout prayers to the almighty for the same, rememberest thou, I pray, aught of this?

§ 4. When thy maturer strength enabled thee to spring from the cradle, and from thy nurse's arms, and thou waddlest with eager pace from chair to chair, rememberest thou who was the sedulous attendant on thy feeble frame, and who kept, from time to time, thy feet from falling? And when thy tongue denied thee an utterance of what thou didst not more wish to speak, than those about thee to hear, what was the pleasing object of thy fancy then?

When afterwards thy tongue was loosed, and thou delightedst thy fond parents with incessant prattle, doest thou remember the hundredth part of the pretty things thou saidst—being a *witty child*—with what mirth thou regaledst the admiring guest, and with what an heart-felt joy thy doating mother caught the whispered applause of thy growing genius?

§ 5. Where, again, is thy *consciousness* of a long train of events, and a variety of detached circumstances in thy more ripened life, when memory got firm hold on thee? Thy gibes too, thy gambols, thy songs, and thy flashes of merriment (besides thy ten thousand freaks, which died in thinking) how few of them are there, which have not
passed

passed off from thy remembrance like the dew of morn, or like " the baseless fabric of a vision, " leaving not a wreck behind."

§ 6. If then it appears that the soul does exist in some periods of life, without retaining in *some* subsequent stages of her existence, a consciousness of such existence, why may it not in *others*? In deliria, ebriety, sleep, &c. it apparently does. With respect to the two first, the fact is so notorious, that it would be an absurdity even to suppose it a matter of doubt with any one. And if in proof of the latter I again branch out into a long digressive note, I must again bespeak the reader's candor*.

That

* It is altogether as intelligible, to say, that a body is extended without parts, says Mr. Locke, as that any thing thinks, without being conscious of it. Hum. Und. v. i. p. 77.

That there must be a consciousness of what passes in a man's mind during the very *time* of thinking, it may, perhaps, be granted; but that such a train of thinking must necessarily be followed by an *after-recollection* of the subject-matter of the thought; we have proofs to the contrary from men's *dreams*. For there are frequent instances of person's talking, and shewing other signs of thinking, in their sleep; of which, when awakened, they have remembered nothing. And, it is notorious, that many a dream is *awakened* in a man's mind, by the accidental occurrence of some similar or relative circumstances, without which, the man would not have *known* that he had dreamed that night at all. Mr. Locke, in short, either designedly quibbles, or mistakenly blunders here most egregiously, in not making the due distinction between *present* consciousness (i. e. a consciousness of what passes in the mind during the *time* of thinking) and an *after-recollection* of a man's thoughts. And it gives me great concern, to see so great a man dealing out sophistry, instead of solid argument, so plentifully, in support of a favourite hypothesis; which he does most remarkably in his 12th, and some following sections of the chapter above-quoted. In fact, I cannot help imagining, that the soul is, for the most part, equally employed in thought, sleeping as well as waking, with this difference only, that it is, and must be, in the former state, exercised in speculating *internal* objects only.—I mean, images *sensitive*, or *intellectual*, internally

§ 7. That there are some stages of existence therefore, through which the soul does actually pass, without

nally impressed on the sensorium *before*—whereas, waking, it has the power of taking in other external objects also. All the avenues for a fresh supply of *external* objects being shut up in sleep, the mind can only employ itself in the contemplation of such as are within, with the several detached impresses conveyed to the brain, by the instrumentality of the outward organs of sense when awake. By which means the soul has such an *imaginary* sense of things, as must necessarily appear real, till shewn to be otherwise, by external demonstrations from the awakened organs of sense and reflection. Hence it is, that the *dead* are so frequently made to live again in the *imagination*, that *past* conversations become *present*, and that we are made to act, as it were, a redoubled and repeated life. Hence it is, that things improbable, and even impossible, appear, in a manner, *real*—that yon cobbler in his stall shall be a king in his bed, and the enamoured Damon in possession of his Phillis, at an hundred miles distance from her. The dreaming imagination, in short, makes reason to entertain the fond idea, of which the *awakened* mind only discovers the illusion. What the *line* and *rule* are to the mason, or other mechanic, the organic powers of the body are to the mind. The former give the workmen an *experimental* knowledge of what, *without* them, they would only have an *ideal* or *conjectural*, and that most frequently, and of consequence, an erroneous one. In like manner, the *experience* arising to the mind, from time to time, by the instrumentality of the *waking* organs of sense, is that *rule* of right, by which we are enabled to distinguish *real* existences from imaginary ones. It is not to be wondered, therefore, if, when the soul lies drowned, as it were, in the *deep* of sleep, that the various detached ideas of kings, cobblers, friends, foes, sports, pastimes, frolic, follies, pains, pleasures, horses, towns, harbours, mountains, rivers, &c. &c. floating upon the surface of the imagination, separately attract, at times, the soul's attention. The *images* of things being *present* to the mind, the *man* himself seems, for the time, *present* too. The *perceptions* of the impressions made, when awake, on the sensorium, are as real as if the *objects* really existed; the soul takes them for *real*, it acts and behaves as if they were real, so that a man may be a monarch in his sleep, to all intents and purposes *, *excepting* only that the *experience* of *sense*, when he

* τὸ γὰρ αἰσιν ἐνδύσθαι δύναται. Mosch.

out deriving to itself any reflex consciousness of such prior existences, viz. from its *first* formation to its descent into the womb, and its exit therefrom, in its infant state *always*, and oftentimes in deliria, ebriety, sleep, experience proves incontestably; and though the *non-consciousness* of transactions past, in a supposed prior state, cannot affect the credibility of the soul's having passed through such a state, without rendering equally disputable its *vital* existence in the womb, in deliria, ebriety, sleep, or the like; yet to set the *insufficiency* of the objection to the doctrine of pre-existence, grounded on the want of consciousness, in a far stronger light still, the reader is requested to take into consideration a circumstance hitherto scarce enough, if at all attended to, which is this, viz. supposing a *prior* existence ever so unquestionable, and even demonstrable, yet it is not in the nature of things possible, that there should be a recollection of things transacted in that state.

§ 8. Unless the soul had brought with it upon *this* stage of action, the same kind of vehicle wherein it was enclosed in the *former*, how is it possible it should have any *re-conception* of those ideas with which *that* sort of body was furnished, with proper instruments for the formation and reception? The soul in its former state was conversant, we may suppose, only with objects immaterial; the present furnishes it with such as are *material* only, i. e. the latter are the only objects of which the soul's pre-

is awake, convinces him that he is not—not *really*, though he was *ideally* so before. He then *sees* and *hears* that he is no monarch; the avenues to which sensible demonstrations were shut, or locked up, before, in sleep †.

† A very ingenious writer resolves the phenomenon of dreams into the agency of *separate spirits*; but in this, though in other respects a most engaging writer and solid reasoner, he is most egregiously mistaken. Vid. Enquiry into the Nat. of the Human Soul.

sent vehicle can derive to the mind any positive, distinct images and representations.

Is it wonderful, then, that the former should be defaced and dispossessed by the latter? Or rather, does it seem possible, that objects *immaterial* should be let in upon, or any *former* images thereof be renewed in the mind, through organs suited to the reception of *material* images only?

§ 9. The soul cannot now reflect upon, so as to form, I mean, ideas of any thing spiritual or immaterial, not even of its own nature and essence----and wherefore? Why, because it is itself of a substance immaterial; and the body, by the instrumentality of which, the ideas of objects are reflected and refracted to the mind, is not adapted to reflect to its view an object so refined and imperceptible to present sense*.

Agreeably

* In answer to which it will be urged, perhaps, that the nature of a *spirit*, or of objects immaterial, is as *conceivable* and easy to be defined as the nature of any thing else. For as for the very *essence* or bare *substance* of any thing whatsoever, he is a very novice in speculation that does not acknowledge, *that* utterly unknowable; but as for the *essential* and inseparable properties, they are as intelligible and explicable in a spirit as in any other subject whatsoever. Vid. Dr. More's Antidot. b. i. c. 4.

That the *nature* and bare *essence* of matter and spirit is alike unknowable and unexplicable I will not take upon me to deny; but, will it therefore follow, that the existence of each is equally *discernable* and *sensible*? Material objects make such impressions on our senses, as to become actually palpable. But can this be said of objects immaterial? Can the existence of things, not the objects of *sense*, which make not impressions on the mind, I mean, by the instrumentality of the organs of either hearing, seeing, the taste or the touch, &c. be said to be equally obvious, knowable and *discernable* as those which exist only in the *imagination*, i. e. of whose existence the imagination is confirmed *solely* by the deductions of reason and revelation? And yet, such is the case with pure *immateriality*, which is not capable of being manifested to any of our bodily senses, is of a *nature* similar to those existences alluded to in Scripture, which eye hath not seen, nor can see *here*; nor ear heard, nor which have entered into the heart of man to conceive,

Agreeably to which, says Mr. Wolaſton,---the ſoul may contemplate the body which it inhabits, be conſcious of its own acts, and reflect upon the ideas it finds; but of its own ſubſtance it can have no adequate notion, unleſs it could be, as it were, object and ſpectator. And again, ſays another writer † : The ſubtle matter which goes out of the body with the ſoul, is indeed too fine to ſtrike upon our groſſer ſenſes, but we may ſee it when God aſſiſts us in an extraordinary manner. By the *ſubtle matter* here mentioned, is meant, that inward vehicle in which Plato, Ariſtotle, Des-Cartes, and our great Dr. More, ſuppoſe the ſoul to act ſeparate from that outward one, the body ‡, by the instrumentality of which it exerts its efformative or plastic powers, for ſuch an organization of its outward vehicle, as ſhall be neceſſary for the diſcharge of its vital function in ſuch vehicle, be it an ethereal, aerial, or a terreſtrial one. And as my hypotheſis, agreeably to the opinion of the Platonists, and other philoſophers ||, ſuppoſes the ſoul to have
 passed

ceive, but are perceivable by the eyes of the underſtanding only *.

* As for Dr. Berkley's hypotheſis, upon which he attempts to reaſon men out of their *ſenſes*, and to *diſprove* the actual *exiſtence* of what they hear, ſee, ſmell, taſte, or feel. (Vid. Dr. Berkley's Principles of Human Knowledge.) I cannot, I own, think it *material* enough to require any notice here, or even any where.

† Mr. Poiret, in Mr. Bayle's Life of Rorarius.

‡ Ariſtotle plainly affirms, that the ſoul partakes of a body diſtinct from this organized terreſtrial body, conſiſting of a nature ethereal and lucid, and analogous to the element of the ſtars. *φύσις ἀνάλογος ἔσται τῷ τῶν ἀστέρων στοιχείῳ*. Vid. M. Im. b. 2. c. 14. p. 118.

|| Should the ſoul have been reduced to a ſtate of *ſilence* and *inactivity*, " before its turn came to revive in an earthly body,"

passed through the two *former* of the above-mentioned vehicles, previous to its entrance into *this*; another argument arises from that consideration, which equally (or rather, more powerfully) demonstrates how impossible it is, that there should be a re-conception of things transacted in a prior state, was our existence therein ever so unquestionable.

§ 10. For, secondly, each *outward* vehicle of the soul, being the tablet whereon are impressed and treasured up the images of objects conveyed thither through the organs of *that* vehicle, and reflected to the soul from time to time, by the *instrumentality* of the *inward* vehicle above-mentioned, all *prior* images and impressions must, of course, be *dead* to the soul, when it changes that vehicle (the outward vehicle, I mean) for another. And though it is, methinks, easy and reasonable to imagine, that the registry of facts contained in one vehicle, may be transmitted progressively and *upward*, to another, that the soul in each stage of its return thither, from whence it came, may, by means of that nearer approach to the source and center of perception, intuition and *reflection*, acquire a re-conceptive intimation of *many* transactions past, yet its descent *downwards* into this besmearing moisture of the first rudiments of life, as Dr. More expresses it, must, of course, lull it into an oblivion of whatever happened to it in its former abodes; nor will the *whole scene* of past transactions, in each successive stage hither, be exhibited, perhaps, till the day wherein *the books shall*

as Dr. More, though with no degree of probability, I think, supposes. (Vid. Immor. b. 2. c. 14. p. 119.) such a supposition, should it be admitted for truth, will account for an *oblivion* of what happened to it in a *preceding* existence.

be opened, and the dead judged, out of those things that are written in the book, according to their works.

Apoc. c. 20.

§ 11. This however is certain, that whatever were the objects (material or immaterial) with which we had been conversant in a prior state, yet the difference of organs, arising from different vehicles, must render it impossible for any thing here to recal to the mind images past; the present vehicle being, *toto cœlo*, so dissimilar from the former, and suited to the reception of *terrestrial* images only.

You see, then, of what little avail the soul's non-consciousness of transactions past is, towards rendering incredible its supposed existence in a prior state; or rather, how impossible it is, supposing such an existence demonstrable, that there should be transmitted to the soul, in this its third vehicle, a consciousness of what passed in the first.

§ 12. OBJ. II. It will, however, in the next place, be urged, that if we are here under a judicial degradation for crimes before committed, and probationers for a recovery of the divine favour, forfeited for such trespasses, as my hypothesis suggests, it is inconceivable how, without being conscious of either the guilt or chastisement therein implied, we can be brought to such a repentant state of mind, as must be necessary for the obtaining the wished-for reconciliation.

§ 13. In answer to this objection, I would, in the first place, ask, where lies the fault, if men are really so much in the dark, with respect to *these* points, as the objection supposes? Would they but give a fair, unprejudiced ear to the voice of reason, scripture, and the most learned, ingenious, and religious of almost every age, I do not see how it

is

is possible they can be under any kind of doubt about either.

§ 14. I have already considered a pre-existent lapse of human souls, not only as the belief of most of the learned, in all ages past, but as the very groundwork of the gospel dispensation.

The former has been sufficiently evinced in a foregoing chapter ; nor could the latter be less obvious to the Christian world in general, would men be persuaded to throw aside their prejudices, give the scriptures a fair and rational *interpretation*, and aim to make Christianity coincide with the nature and attributes of God, its divine Author. Evidences, without number, of a depraved, degenerate nature in man, his own condemning heart sets in continual array before him ; that this cannot be the work either of God or our primogenitor Adam, reason proves incontestibly ; that we are children of wrath from our birth, and under the power and dominion of Satan, in our *natural, unregenerate state*, arising from a pre-existent association with the apostate angels, and that to purify our corrupted nature, to expiate our original guilt, and to rescue us from the powers of darkness, is the very end and design of the gospel dispensation, we have full sufficient evidence, from reason, scripture, and the express fundamental articles of the Christian faith ; or, I know not what is the true language of scripture, what ideas we are to affix to the terms *redemption, atonement, &c.* * nor what we are to understand by St. Paul's

* The very ingenious Dr. Taylor, indeed, observes as follows: " The scriptures of the New Testament, excepting Rom. xii. &c. and 1 Cor. xv. 21, 22. before explained, do always assign the *actual wickedness and corruption of mankind, wherewith*

Paul's being sent to open the eyes of the Gentiles ;
to turn them from darkness to light, and from
the

wherewith they have corrupted themselves, as a reason and ground (next to the grace of God) of Christ's coming into the world. When the apostle, Rom. i. 16, 17. is professedly demonstrating the excellency and necessity of gospel grace (which is the same thing as the redemption in Christ) for the salvation of the world, he proves it, not from the state of sin and misery, into which they were brought by Adam's fall, but from the sin and misery which they had brought upon themselves by their own wicked departing from God—ver. 21. Because, that when they knew God, they glorified him, not as God, but became vain in their imaginations, and their foolish hearts were darkened. And so on to the end of the chapter.

“ And as the Gentiles, so likewise the Jews had corrupted themselves, and stood in need of gospel grace, and redemption, as well as other men, Chap. ii. iii. to ver. 19. where he concludes, he had, from notorious facts and scripture-proofs, stopped every mouth, both of Jew and Gentile, and brought in the *whole world guilty before God*, and insufficient for their own justification upon the deeds of mere law. And then goes on—but *now the righteousness of God*, or that method of salvation which the gracious law-giver hath provided, *is manifested* to the world, &c. for the benefit of all sorts of men (Ver. 23. For all stand in need of it, all having sinned and come short of the glory of God, i. e. the obedience of God) that they may be justified freely by his grace, through the redemption which is in Christ, &c. You see the apostle grounds the grace of redemption upon the actual wickedness of mankind, and upon no other cause or reason. So Tit. iii. 3. For we ourselves also were sometimes foolish, &c. Ver. 4. But after that the kindness and love of God, our Saviour, towards man, appeared,—Ver. 5. According to his mercy he saved us, &c.—Ver. 6. Which he hath shed on us, &c. Ver. 7. That being justified by his grace we should be made heirs, &c. Gal. i. 4. He gave himself for us, that he might redeem us from this present evil world. i. e. from the lusts of the flesh. 1 Pet. i. 18. We are redeemed from a vain conversation. 1 John iii. 8. For this purpose the Son of God was manifested, that he might destroy the works of the devil. In short (excepting the two places above-excepted, which relate

the *power of Satan* unto God. And that the state of the Gentile world is to be considered as the *natural*

relate only to the reversing the sentence of common mortality) I know not of any place in scripture where redemption is not assigned on God's part, to his own free grace; and on man's part to the depravity and corruption of the world, wherewith they have depraved themselves. And I verily believe it is not in the power of any man to bring any text to the contrary." Vid. Dr. Taylor on Original Sin, Part 3. p. 290.

The design of our Saviour's coming into the world, therefore, according to Dr. Taylor's opinion, was not to redeem mankind from the guilt and punishment of any corruption of *nature*, inherent or derived, but to atone for their actual *personal* trespasses, or (as he expresses it) *their own wicked departing from God*—both Jew and Gentile *had corrupted themselves*; and stood equally in need of gospel grace and redemption, all having sinned and come short of the glory of God. But how sinned? By any derived, imputed guilt from Adam? No, says Dr. Taylor; and with great truth, I believe. But they sinned, says he, by their wicked departing from God; by their own actual, *personal* wickedness; and on this, and no other cause or reason whatsoever, is grounded the grace of redemption. But this wicked departing from God, this *personal* wickedness, &c. whence proceeded that? What could urge creatures, living under so strong a sense of the nature and attributes of the divine Being, and of their manifold obligations to him, to requite his inexhausted goodness with such repeated acts of impiety, ingratitude, and vile enormities? What, but a *heart* elapsed from original righteousness, estranged from God and goodness, and devoted wholly to the service of the prince of darkness? A release, therefore, from the original *guilt*, deserved punishment, and growing *power* of this malady (and not as Dr. Taylor supposes, from the several species of vice which could not *but* flow therefrom) is the whole and sole object of the redemption by Jesus Christ. This is plainly intimated, by the apostle, to the Romans, c. v. and x. For when we were enemies, we were reconciled to God by the death of his Son.—When we were enemies—i.e. when we were in a state of enmity with God, children of wrath, as we all were by nature, on account of that state of sin and iniquity in which we were born, and those corruptions of nature which attended us from the womb, we were reconciled to God, were

reserved

tural state of *all* men, seems evident from the following passage, of St. Paul to the Ephesians.

And

rescued from the power and punishment of those corruptions, &c. and that apostacy from God, by the death of Christ; and that the sinners, here alluded to by the apostle, as reconciled to God, and of course, cleansed from their sins, are not to be considered as sinners, made such by personal trespasses here, but by that original debasement of nature, in which they were conceived*. For, in the first sense, even the regenerate and converted, were represented as sinners still. If we say, we have no sin, says St. John, we deceive ourselves, and the truth is not in us. 1. John i. 8. But sins, considered in the other sense, the sins which were the immediate objects of redemption, they are forgiven us; are, as the apostle speaks, nailed to the cross. *The body of sin is destroyed. sin shall not now have dominion over us. For we are not under the law, but under grace.*

But, says Dr. Taylor, "the redeemer himself frequently speaks of various parts of his own great work; such as, enlivening the world, converting sinners, raising the dead, &c. but of redeeming it from the sinfulness and corruption of nature *derived from Adam*, he saith not one word, in all the four gospels."

I must, however, beg leave here to observe, that our Saviour's silence, with respect to this, or any other supposed scripture-doctrine, is not to be considered absolutely as a kind of impeachment of its credibility and importance; it being evident, that the mystery of godliness was not wholly revealed, but in part; and on *purpose* concealed by our Saviour, from even his own disciples. "I have many things (says our Saviour, to his disciples, just before his departure from them) *I have*

* This, I presume, will be judged a sufficient reply to what follows, from Dr. Taylor, p. 110, 111, &c. "Far was it from the apostle's thoughts, to suggest anything tending to depreciate our nature. His true intent was, to convince the Ephesians, they were children of wrath, through the trespasses and sins in which they had *walked*. For he is not speaking of their nature, or the constitution of their souls and bodies, as they came into the world; but, evidently, of the vicious course of life they had led among the Gentiles." But the point in question is, *what*, and *whence*, were their *principles*, which lead to that vicious course of life, &c.?

And you hath he quickened, who were dead in trespasses and sins. Wherein, in time past, ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. Intimating, that the apostle and his Christian converts were, before their conversion, upon the same footing entirely with the Gentile world, walked as they did, according to the course of this world, and of him who is the head of that aerial kingdom, and of the spirit which now works in the children of disobedience; (Vid. Estium in Loc.) that they were led astray, not by the impetuosity of their *carnal* dispositions only, but by the depravity τῶν δυνάμεων of their mental *affections*, their *minds* also; and were *therefore*, on that account, and by *nature*, the *children of wrath*, like as others. And, that the church of England considers now the natural *unregenerated* state of man entirely in the same light, appears evidently, not only from her articles and homilies,

many things to say unto you, but ye cannot bear them now: But the time cometh (says he afterward) that I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father, viz. by the Spirit of truth, which he promised to send unto them, and which was gradually to unfold to the world the great mystery of the redemption by Christ; a great part of which remains to this day, if not totally concealed, at the best but obscurely revealed.

Whosoever, says Dr. Butler, will seriously consider that part of the Christian scheme, which is revealed in Scripture, will find so much unrevealed, as will convince him, that to all the purposes of objecting and judging, we know as little as of the constitution of nature. Butler's Annals. p. 275.

but

but from the introduction to the form of infant baptism, and in her church catechism. For, what is the priest's declaration in the introduction to the form of baptism? Is it not, dearly beloved, forasmuch as all men are *conceived and born in sin*, and that our Saviour Christ saith, none can enter into the kingdom of heaven except he be regenerate, and born a-new, of water and the Holy Ghost? And does he not beseech the congregation to call upon God, to grant to *that* child, to be baptized, that thing which by *nature* he cannot have? And is not his first prayer to God, for his *infinite mercies*, that he would *mercifully* look upon that *child*; that he would *wash* him and *sanctify* him with the Holy Ghost, that he might be *delivered from his wrath* (even before he could speak, or discern good or evil) and received into the ark of Christ's church? And upon what else, but a presumption of the efficacy of baptism, to restore the *infant* from the punishment of original sin, does the priest ground his assurance, and give the same hope to the sponsors, that God will receive that *present* infant, that he will embrace him with the *arms of his mercy*, will give unto him the blessing of eternal life, and make him partaker of his everlasting kingdom? And what answer does our church catechism give to the question—What is the inward and spiritual grace? Is it not—A death unto sin, and a new birth unto righteousness, for being *by nature born in sin and children of wrath*, we are hereby made the CHILDREN OF GRACE.

That our church cannot *reasonably* be understood to resolve this inherent delinquency in our nature to an *imputed guilt* from Adam, I have already shewn in my comment on her ninth article. It is, however, very clear from scripture,

and the nature and tenor of the gospel dispensation, that mankind are from their birth, and in their *natural unregenerate* state, children of wrath, and under the power and dominion of Satan; and if, from what has already been said upon this point, this complex calamity in man should appear to be the result of a prior association with the apostate powers, or of a pre-existent guilt of some kind or another (for this salvo I must reserve to myself) shall the want of a consciousness of the several circumstances of the supposed lapse, which, in the nature of things is not, as I have shewn above, possible, be deemed a sufficient warrant for the *disbelief* of the hypothesis, in opposition to reason, revelation, and the opinion of the most rational and approved writers, Heathen, Jewish, and Christian philosophers, &c.? Have we, in fact, any other consciousness of our being the *offspring of heaven*, and candidates for a future immortality, than what arises from the same kind of information? — Is, in short, any stronger evidence appealed to, or even required, in proof of a God, the immortality of the soul, or of a future state of rewards and punishments? And, is our future felicity less dependent on the credibility and certainty of those doctrines, than on the consciousness of a supposed pre-existent lapse? And if that original guilt, charged upon us by scripture, is, in reality, derived from our first parents, how comes it to pass, that there are millions in the world, who are so far from having a consciousness of such *supposed* truth in their minds, that they treat, on the contrary, with the utmost derision and detestation, the *extraordinary* doctrine?

And then, *secondly*; that a *consciousness* of past transactions is not essentially necessary for the reformation

reformation of a being, degraded for such transactions, as the above objection supposes, the case of Nebuchadrezzar (not to mention any other argument at present) clearly evinces. What consciousness had he of that wretched condition to which he was reduced, or the crimes from which it resulted, when, as scripture informs us, he *was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles feathers, and his nails like birds claws?* At the end of the days, indeed, when his seven years degradation was at an end, he lifted up his eyes unto heaven, and his understanding returned unto him, and he blessed the most High, and praised and honoured Him that liveth for ever.

Now, whether there was, or was not, an actual transformation of the monarch, into the form of a beast, it is not essential to the point in question to determine; it being sufficient to observe, concerning what scripture informs us in express terms, that his *heart*, or the state of his mind, was *changed* from *man's* heart, and a beast's *heart* was given him; and that, without any apparent consciousness of either his degradation, or the guilt for which it was the destined punishment, a proper remorse for his former pride, vanity, and self-sufficiency, was the happy consequence. There is, however, no reason to doubt but that a *retrospective scene* of past transactions, will, hereafter, in consequence of a pre-concerted plan, worthy a God of infinite wisdom and justice, be laid open to all those who have travelled through this vale of misery, *irreminiscent* of the country from which they *came*, and even without a thought *whither* the road they are in shall happen to lead, which may be productive of every desirable advantage. By what

other clue can we, in the name of reason, trace the consistency of divine providence, with respect to the brute creation ?

That brutes are endowed with some degree of reason and reflection, and a sensibility of pain, as well as pleasure, an obvious truth to all rational enquirers. Nor is it less evident and unquestionable, that the latter is oftentimes more than over-balanced by the former.—To mention only that excellent and most serviceable animal, the horse : What exquisite, what affecting tortures do many of these animals endure (though some few of them, perhaps, meet with a more friendly fate) from some merciless, callous-hearted monster of a master ! How frequently, to the pangs of hunger and a distempered body, are added the most cutting stripes and scourges, most liberally, and oftentimes wantonly, dealt out by an inhuman driver, or some human brute, a rider ! And all this, perhaps, for not effecting impossibilities !

But wherefore all this wretchedness ? Wherefore all these agonizing pains and miseries heaped on an helpless offspring of divine providence ? Are they not flesh and blood ? Do *they* not, as well as *we*, know what sorrow means ? Were they brought into a sensible existence for nothing but the service, or rather to gratify the pride, the wantonness, the cruelty of man ? Shall one being be created, even under the bare possibility of being made miserable, solely for the use or pleasure of another ? Lord, what is man ? or, rather, what are not brutes ?

The Indians ask, if brutes have not souls ? if not, then, say they, matter thinks. Cicero says, “ That God himself is the soul of brutes,” therefore, says the Indian, “ shall they be found suffering

suffering without a CAUSE, or without a *recompense*?"

If it should be urged, that the assigning souls to one part of the brute creation, will reduce us to the necessity of supposing the *like* to actuate the most minute species of vital nature also; I shall only remind the speculative and philosophic part of mankind, that there is discernable, by the microscopic eye, as exquisite a due-proportioned disposition of organs, fibres, &c. (the more amazing, in proportion as they are more minute) in the one as in the other.—That, again, the soul has the power of self-contraction to an infinitesimal degree, as well as that of self-dilatation—that, supposing, in the next place, every organized body, as well in the brute creation as in the rational, to be an allotted *temporary* prison for a *pre-delinquent* soul (an hypothesis, than which, there cannot, I think, be one more rational) it is easy to conceive how, and why, *some* may be made prisoners here more at large, as we say, and entrusted with privileges and faculties more numerous, extensive, and exalted than others: and that, lastly, it is impossible to say into how many different kinds of vehicles a soul may transmigrate, 'ere its *plastic faculty* be refined enough to inform one wherein to perform the functions of an *intelligent* and rational life.

§ 16. But still, say you, when I pass through the streets of this great metropolis, or travel into different countries, what multitudes of the human race appear, with a complacency of countenance which, so far from testifying any inward consciousness of a *prior* guilt, forbids our entertaining the least suspicion of their being chargeable with any thing of that kind! And, should it be told them, that they had not only lived in a

prior state, but were detruded into this lower world, as a kind of disinherited offspring of heaven, and adherents to the prince of darkness; how few are there who would not be fired with indignation at the horrid report? When, again, we view the Anointed of heaven, kings of the earth, and all others who bear rule in the several parts of the world; personages consecrated to religious purposes, powers and preheminences, prelates and their subordinate dignitaries in the church, the venerable ministers of justice, and men of eminence in every order and profession—shall these, I say, be looked upon as beings sunk down by the weight of a *pre-existent* guilt? Is this, in any degree, credible? What, shall we dare to view majesty itself in so unfavourable, so uncomfortable a light? And are all—even all—princes, prelates, peasants, pedlars, in the eye of the Deity, on one and the same ignominious level?

In answer to these queries I must, in the first place, observe, that the *marvellousness* of a doctrine is not, of *itself*, a sufficient foundation for a disbelief of it, it being no uncommon thing for errors to be admitted for truths, *only* because they are *popular*, or *established* errors, which the many successive deviations from old received *systems*, ecclesiastical or civil, speculative or philosophic, abundantly evince; and that, therefore, *novelty* is as likely to have truth on its side as *antiquity*.

I must, in the second place, desire the reader to give due attention to what has been already observed; that, even supposing our descent hither to be the result of a *pre-existent* guilt; it does not, therefore, follow, either that all of us are criminal in the same respect, or even any of us upon a footing with the apostate angels, or in an equal degree objects of the divine displeasure. But,
that

that orthodoxy and scripture unite, in fixing upon *all*, majesty itself not excepted, an original, inherent guilt and depravity of nature, the reader will not, I apprehend, dispute; and as the honour and equity of God, and the credit, dignity, and authority of our religion, require this question fairly to be discussed, viz. whether scripture ascribes that original guilt, &c. to the *imputed* trespasses of our first parents, or to a personal pre-existent default in ourselves, let reason, the grand criterion of truth, and the only infallible interpreter of scripture-doctrines, determine the point, and my hypothesis will not appear, perhaps, more marvellous than manly, rational, and, I had almost said, unquestionable.

And, then, thirdly, though the high honours, pre-eminences and powers, to which many by birth, others by a series of fortunate events, arrive, may, from a superficial view of things, persuade us to consider the glittering proprietors thereof, rather as peculiar *favourites* of heaven, than *lapsed* apostates from his power and authority; yet, how very ill grounded such a conclusion very often is, experience too frequently proves. Many of the *fancied blessings* of life are oft-times given in the Deity's wrath, and in order to shew how equally contemptible, in his sight, are both the receiver and the gift. Nor could providence more effectually convince the world what a share of pride, vanity, cruelty, want of feeling for the distresses of others, &c. lodged in the heart of some, than by heaping on them riches, or investing them with power, and authority! In many others, indeed, we cannot help considering them as tokens of the divine favour, and rewards of a prior *comparative* degree of merit. And though royalty,
in

in particular, wears too frequently the image of the ruler of this world, the prince of the powers of darkness, yet, sometimes, it shines on a happy people, with the ineffable glories of piety, purity, and steady patriotism. Majestically, so arrayed, bespeaks an Original superior to the common race of lapsed beings, and almost tempts the inferior class of mortals to say, of personages *so dignified*, "The Gods are come down to us, in the likeness of men."

It may still be urged, that this world is so far from being that state of punishment and exclusion from happiness, which the doctrine of a pre-existent lapse of souls supposes, that, upon the whole, it is productive of public and private happiness in great abundance.

With respect to the first, viz. public felicity, and to this *Canaan* of happiness, *our present* state, compared with others, may, perhaps, be deemed (and I wish we were sufficiently sensible of the happy difference) what the objection supposes. Heaven be praised, we have none of the miseries under which other nations are at this time labouring! Ours is not now the horrid seat of war; nor are plagues, pestilences, fiery irruptions, and devouring earthquakes, the desolating horrors of this our Sion; nor are galling oppressions of tyrants, nor rude and savage barbarities, common amongst us: but, are not these the miseries, under which groan, more or less, the far greater part of the globe? And, are we not a kind of peculiars, exempt from the scourge of heaven?

§ 18. Carry we, then, ourselves into a view of life in detached pictures of it, and what are the most exalted gratifications here, when contrasted with that portion of bliss which we have forfeited, and
to

to which we can be restored by Christianity only? Are they more than so many playthings in the hands of children, far short of manly enjoyments, and of a rational and ample fruition? And if to these we add, the incidental misfortunes, disquietudes, and deep calamities of life, can we be said to enjoy a—life of happiness? Is it not at best a life of dissatisfaction?

I am apt to think, says Mr. Woollaston, with respect to private felicity, that, even among those whose state is beheld with envy, there are *many* who, if at the end of their course they were put to their option, whether, without any respect to a future state, they would repeat all the pleasures they have had in life, upon condition, to go over again also all the disappointments, the same vexations and unkind treatment from the world, the same secret pangs and tedious hours, the same labours of the body and mind, the same pains and sicknesses, would be far from accepting them at that price. But here the case, as I have put it, only respects them who may be reckoned among the more *fortunate passengers*; and for one that makes his voyage so well, thousands are tost in tempests and lost.

How many never attain any comfortable settlement in the world? How many fail, after they have attained it, by various misfortunes? What melancholy, what distractions are caused in families, by inhuman or vicious husbands; false or peevish wives, refractory or unhappy children; and if they are otherwise, if they are good, what sorrow for the loss of them? How many are forced by necessity upon drudging and very shocking employments, for a poor livelihood? How many subsist upon begging, borrowing,
and

and other shifts, nor can do otherwise? How many meet with sad accidents, or fall into deplorable diseases? Are not all companies, and the very streets filled with complaints and grievances, and doleful stories? I verily believe, that a great part of mankind may ascribe their deaths to want and dejection. Wooll. Rel. Nat. p. 207.

§ 19. OBJEC. III. It may be urged, if the soul did actually exist in a prior state, it is very extraordinary, that that pre-existence should not have been intimated to us in the *mosaic history* of the creation, whereas that evidently supposes the *soul* of man, as well as his *body*, to have been then *first* formed by the Creator.

That the Mosaic creation was not the original creation, I have endeavoured to prove already, and that the *design* of the Mosaic history accounts for its silence with respect to a pre-existent lapse of human souls, the reader will see from what follows.

It is certain, says St. *Basil*, that Moses did not design to write of the creation of *all things*, but only of things *visible* and *corporeal*.

He is wholly silent with respect to the creation of human souls, whence the divines of the Christian church are, as says Brocklesby (p. 502.) extremely at a loss, *de origine animæ*, not knowing which of the three opinions to prefer, that of the pre-existence of souls, or that of their creation, and infusion by the immediate hand of God, in successive generations; or that which derives them from propagation. Which total silence, touching the origin of souls, is a plain indication, that the creation of them was no part of the Mosaic creation.

And

And, it is evident, that the Mosaic history of the creation is, in the whole of it, nothing else but an history of the production of a world of terrestrial animals, and of God's making provision for them as such; and reaches to nothing higher, than the making such a terrestrial animal as man, not ascending to the creation of his intellectual soul. It ascends not to the creation of any living creature higher than terrestrial animals, says not a word of the creation of angels; and, as a Jewish writer observes, in the history of the creation, only visibles, *quæ visu percipiuntur*, are treated of; such as heaven, the earth, moon and stars, plants, animals, and such like; not such things as, being immaterial, are discernable only by the mind. Menass. Ben. Isr. Qu. in Gen. p. 21. Nor is the silence of Moses, with respect to the pre-existence of souls, at all to be wondered at, when we consider how many truths of the utmost importance are left totally unnoticed by him. He says nothing of the knowledge of God, nothing of his essence and attributes, nothing of his divine nature and sovereignty, nothing of his rights, dues, and prerogatives, nothing of his true worship and service, nor even any thing of the service of sacrifice. And though man is essentially, more or less, a religious animal, is necessarily under the law of religion, and has the law of nature written, as is supposed, on his heart, yet even of the law of nature, and the multifarious branches of it, there is no mention at all in the Mosaic history; no moral philosophy, no divine morality, nor any of the great rules and precepts of sobriety, righteousness, and godliness. And so, though man is allowed to be possessed of an heaven-born

ven-born soul, yet there is as little notice taken in the Mosaic creation of the heaven-born soul of man, as there is of the creation and fall of angels, and that is none at all; nothing of the origin and immortality of the soul, nothing relative to its present and future felicity, nothing of the end and business, the holiness, and true happiness of man; nothing of salvation, and the way to it; nothing of another world, nothing of either heaven or hell; or of spirituals and eternal. The Mosaic history, therefore, being nothing else, as to the letter of it, but an history of what belongs to God's creating terrestrial animals, as such, and making for them a suitable provision, it is no reasonable objection to the belief of the soul's prior existence, that no mention of it is made in the Mosaic history of the creation.

But, not to dwell any longer on objecting to this hypothesis, so apparently ill-grounded, the author begs leave to hasten to the conclusion of this first part of his well-intended, however ill-executed, plan.

C O N C L U S I O N.

As the author has endeavoured to shew, that the belief of a lapse of human souls, from original rectitude in a prior state, has for its support reason and scripture, the opinion of the most learned and ingenious among the ancient philosophers, the Greek and Latin fathers, as also of some very eminent writers of a more modern date, and not only this, but that it is the very *foundation* of the *gospel-dispensation*, and the only medium through which we can see *original sin*, *justification*, and *redemption*, and the other essential
articles

articles of the Christian faith in any *rational, striking and consistent light*, he can only wish, that the *execution* of the design may be equal to the *importance* of it. He flatters himself, however, that the latter will entitle him to all the candour from the reader, that, with respect to the former, he would desire; which will make him proceed with more chearfulness to the consideration and illustration of those other material points of enquiry which may probably be *hereafter considered*.

F I N I S.

The first of these is the fact that the
 of the world is not a uniform one
 in the sense that it is not a single
 entity. It is a complex of many
 different parts, each of which has
 its own life and its own history.
 The second is the fact that the
 of the world is not a static one
 but a dynamic one. It is constantly
 changing and evolving, and this
 is one of the reasons why it is so
 interesting and so full of life.

The third is the fact that the
 of the world is not a simple one
 but a complex one. It is a web
 of many different threads, each of
 which is connected to the others in
 a way that makes the whole
 something more than the sum of
 its parts. This is one of the
 reasons why the world is so
 fascinating and so full of mystery.

The fourth is the fact that the
 of the world is not a perfect one
 but an imperfect one. It is full of
 flaws and imperfections, and this
 is one of the reasons why it is so
 human and so relatable. We can
 find in the world many things that
 remind us of ourselves and of our
 own struggles and triumphs.

The fifth is the fact that the
 of the world is not a distant one
 but a close one. It is right in
 front of us, and we can see it
 every day. This is one of the
 reasons why it is so easy to get
 lost in it and so hard to find our
 way out. But it is also one of the
 reasons why it is so beautiful and
 so full of wonder.

A D D E N D A.

Ad. 1. **W**HOEVER will seriously consider, *that part* of the Christian scheme, which is revealed in scripture, will find so much unrevealed, as will convince him, that to all the purposes of objecting and judging, we know as little of it as of the constitution of nature. Butler's Anal. p. 275.

This is not at all to be wondered at, when we take into our consideration a circumstance, to which there seems not to have been given, as yet, the due attention, viz. that, added to the want of those informations, which were purposely suppressed by our Saviour; as above-intimated, we find even the apostle St. Paul, who was *separated unto the gospel of Christ*, acting no less upon the reserve throughout the whole course of his ministry; either *partially* relating, or purposely enveloping, in mytic types and allusions, many things relative to the gospel dispensation. An observation, the truth of which is confirmed by his own express declaration. For though he disclosed, from time to time, the arcana of the gospel œconomy to a select deserving few—to *them who were perfect*, as he says, yet in general he spake the *wisdom of God in a mystery*. *We speak wisdom*, says he, *among them who are perfect*; yet, *not the wisdom of this world, nor of the princes of this world, that come to nought*.

But we speak (to the bulk of his hearers he means) *the wisdom of God in a mystery.*

He had before observed, to the Corinthians, that disdaining altogether the glittering pomp of eloquence, or a vain ostentatious shew of human wisdom, he had, with the utmost plainness and simplicity of speech, declared to them the *testimony of God*; solicitous only to inculcate for the present, and as a foundation for their further progress in the knowledge of Christianity, the belief of *Jesus Christ, and him crucified*, he reserved some of the more remote, recondite truths, contained in that *belief* (though not all of them, for a reason which will hereafter occur) for the information of *the perfect*—for the sincere, humble, rightly disposed convert*.

Whence it follows, that the apostle's *full and thorough insight* into the nature, tenor, and several circumstances of the gospel dispensation, is not easily, if at all, to be collected from what is transmitted to us in his epistle's; in which, as St Peter says, there are some things *hard to be understood*.

Account, says he, *that the long suffering of our Lord is salvation; even as our brother Paul also, according to the wisdom given unto him, hath written unto you.*

* *Credendum omnibus proponitur Christum mortuum, esse ut nos e Potestate diaboli eriperet. Perfectis autem dicitur quo Jure totum humanum genus in Diaboli Potestatem fuerit redactum: ac rursus quo Jure & Æquitate per Christi Mortem fuerit inde ereptum.* And again, as a comment on *We speak the wisdom of God in a mystery*, it is added. *Sapientiam Dei quæ abscondita est, id est Concilia divinæ sapientiæ, quæ Deus esse voluit abscondita & ante Filii sui Passionem paucissimis revelata, loquimur & docemus non propalam & passim apud omnes (quia non omnes ea capiunt) sed in Mysterio & apud pauciores.* Vid. *Estium in Loco.*

As also, in all his epistles speaking in them of these things; in which are some things hard to be understood, 2 Pet. iii. 15, 16.

That the epistle, to which the words ἐγγράφην ὑμῖν written *unto you*, particularly refers, is that of St. Paul to the Hebrews*; and not, as is usually judged, to the 2d chapter of his epistle to the Romans: the learned Estius has, I think, proved beyond dispute. Nor is it less evident that St. Peter alludes not to this or that *particular passage*, in that epistle to the Hebrews, but to the whole thread of reasoning (the major part of it however) therein contained; and further, that the obscurity which he ascribes to that epistle in particular he supposes to be applicable likewise to all his epistles in general.

As also in all his epistles speaking in them of those things, &c. in which ἐν οἷς (not ἐν νῆς as some copies erroneously have it) in which epistles are some things hard to be understood.

From which passage the same judicious commentator draws the following inference. It is abundantly evident, says he, that St. Peter affirms, that there are in St. Paul's epistles, things hard to be understood; and at the same time that it is a common thing for the other scriptures, as well as St. Paul's epistles, to be misinterpreted and perverted by the unlearned †.

The reader is not, however, to infer from hence, that in the Δυσνόητα ascribed to St. Paul's

* And principally to the eleventh chapter of that epistle, according to Dr Hammond.

† Apertissimum est hoc Petri Testimonium in iis quæ scripsit Paulus esse quædam intellectu difficilia; simul indicans et cæteris Scripturis id esse commune quod et eas sicut Pauli Scripta depravent Homines indocti. Vid Estium in Loco.

epistles—the *things hard to be understood*, the necessary indispensable credenda of a Christian, truths, the belief of which is essential to salvation, are included, the contrary being abundantly evident. A lively *operative* faith in Christ, as the Redeemer of mankind, which is the very basis, nay, and even the sum and substance of Christianity, is not only the plain, *obvious* object of the apostle's ministry, but a constant topic of exhortation throughout his whole epistles. A faith, which (actuated and enlivened, I say, by a correspondent purity of life) has given, I doubt not, all who have lived and died therein, an unquestioned passport to the regions of bliss; incapable as they were of fathoming *the depth of the riches of the wisdom and goodness of God*, displayed in the great work of man's redemption, of framing to themselves any idea of an atonement *due* to a pre-existent state of guilt, or of conceiving that a blessing, greater or more extensive, was accomplished by Christ's mediation, intercession, &c. * than a deliverance from the evils consequent on Adam's trespass. These are points to which the apostle, I own, does but either distantly allude or mysteriously inculcate; concluding, as we may suppose, that, in after times, the SPIRIT OF TRUTH would, by due degrees, lead mankind into a discovery of those and many other important truths, respecting the mediatorial œconomy, which neither the world was then *capable* of receiving, or he himself at

* That the *death* of Christ was made a *condition* of our redemption, or that *it* was any thing more than a *contingent* consequence of his ministry (or as such *foreseen*, *propheesied*, and *prefigured* of old, and alluded to in the Mosaic rites and sacrifices, &c.) it is neither easy of belief, nor capable, I think, of scripture proof—But as to this others are to judge for themselves.

liberty openly to disclose. That they are, however, the less credible from the want of an express, positive declaration from the apostle, we should not hastily conclude, when we consider (and I hope the consideration will have its due weight) that the apostle was, by virtue of that extraordinary vision vouchsafed to him—2 Cor. xii.—undoubtedly possessed of a fuller and more intimate knowledge of the mysteries of the gospel dispensation, than he was permitted to *make known*. And that the discoveries then made, were of such a nature, as greatly exalted the dignity of the Christian œconomy, is evident, from that excess of vanity, to which the communication of them had well-nigh drove the apostle, and on account of which the messenger of Satan was sent to buffet him.

That those discoveries did *not* relate to a pre-existent guilt, and a redemption, therefrom, by the death of Christ, there is no more proof (if so much) from scripture, than that they *did*. But whether our ideas of the Mediatorial dispensation are not transcendentally *exalted*, by viewing it through the medium of a supposed personal pre-existent guilt and apostacy, instead of a *derived* Adamic trespass and defilement, I leave to the hearts and consciences of men to determine.

Ad. 2. Dr. Taylor, in order to prove that our Saviour lived and died only to redeem mankind from the guilt and punishment due to their personal trespasses, here observes upon the underwritten texts of scripture *, quoted in the Assembly of Divines Catechism;

* Rom. iii. 10—20. As it is written there is none righteous, no not one. Ver. 11. There is none that understandeth, there is none that seeketh after God.

Catechism, as proofs of the “ corruption of
 “ man’s nature, whereby he is utterly indisposed,
 “ disabled, and made opposite unto all that is
 “ spiritually good, and wholly inclined to all
 “ evil, and that continually,” as follows.

Obf. 3: The section, says he, consists of several quotations out of the old testament, called here *the law*, ver. 19. But, 1st, In none of them, taken separately, doth the Spirit of God speak of any *depravity of nature* derived from Adam, (granted) but manifestly of the habits of wickedness, which men had *contracted* by their *own* evil doings; as will, I think, undeniably appear, if you carefully peruse the texts set over-against the proofs in the margin. And in Psal. x. 4. the wickedness of the wicked is expressly said, says he, to consist in this, that he will not *seek after God*. And that *God is not in all his thoughts*. He might seek after God; but he will not. He hath thoughts; a power to think of God, but he doth not use it, p. 103. What immediately follows

Psal. xiv. 1, 2, 3. Ver. 12. They are all gone out of the way, they are altogether become unprofitable, there is none that doeth good, no not one.

Psal. v. 9. Ver. 13. Their throat is an open sepulchre, with their tongues they have used deceit, the poyson of asps is under their lips:

Psal. iii. 3. Ver. 14. Whose mouth is full of cursing and bitterness. Ver. 15. Their feet are swift to shed blood.

Psal. x. 7. Ver. 16. Destruction and misery are in their ways.

Prov. i. 16. Ver. 17. And the way of peace have they not known.

Isa. liii. 7, 8. Ver. 18. There is no fear of God before their eyes.

Psal. xxxvi. 1. Ver. 19. Now we know that whatsoever things the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

is so much to the doctor's discredit, as a reasoner, that I wish it could be wiped out of his book. And is it not amazing, that one of Dr. Taylor's sagacity and penetration, should bring, all along, arguments in support of his hypothesis, which are so *apparently* subversive of it.

The spirit of God, says he, does not, in either of the above-quoted texts, speak of *any* depravity of nature (for that is in general his meaning.) How so? Why, he, the Spirit of God, alludes only to the wickedness which men had contracted by their *own* evil doings—and the Psalmist expressly says, that the wickedness of the wicked consisted in this—that he will *not seek after God*, that *God is not in all his thoughts*—He might seek after God; but he *will not*, &c.

Now, if an *habitual, voluntary* propensity to *evil doings*, a settled, determined abjuration of God implied in their *wilfully not* seeking him, be not evidences of the *depravity*, &c. of human nature, I know not what can, in the nature of things, be rationally deemed such. Taking this therefore for granted, what stronger proofs need be required of the *depravity*, &c. of human nature, than what Dr. Taylor has above advanced? But to shew that the *texts of scripture*, there alluded to, are designed *declarations* of the depravity and corruption of man's NATURE, be pleased to attend to the following observations.

Dr. Taylor says (Observ. 2. p. 102.) “ The apostle is not, in the above section, speaking of all mankind, but a very small part of mankind, viz. the Jews, who alone were then *under the law*, ver. 19. and he is proving from those places, in their own approved writings (which places speak of as well as *to the natural Jews*) that there were very great corruptions among them, as well

as among other people." But how does this quadrate with—God looked down from heaven upon the children of men, to see if there were any that would understand and seek after God. But they are *all*, &c. &c. ? Psal. xiv. 3, 4. (I am sorry to see the doctor substituting *did* understand, for *would* understand.) It seems, in short, to me, very evident, that David speaks as *universally* in the above texts, with respect to the corruption of mankind, as Isaiah does in his 53d chapter—*All we like sheep have gone astray, we have turned every one his own way ; and the Lord hath laid on him the iniquity of us all*, ver. 6. and that antecedently to the justification and regeneration to be observed by a true *operative* faith in Christ, the world, (in *general*, I mean) is, as it always was, abundant in corrupt propensions.

But again—The next proof urged by the Assembly of divines, in demonstration of the corruptions of human nature, is from Ephes. chap. ii. ver. 1, 2, 3. upon which, says Dr. Taylor—In these verses the apostle is describing the wretched and deplorable state of the Ephesians, while they were in GENTILE DARKNESS, in order to illustrate and magnify the grace of God in calling them to the knowledge and privileges of the gospel—and when he saith, they were dead in *trespasses* and *sins*, he plainly speaks of their own personal iniquities, &c.—committed through the darkness and *degeneracy* of their minds, *what inconsistency!* p. 108; 109. And then says he, when the apostle adds—*and were by nature the children of wrath*, he cannot mean, that they were liable to divine wrath or punishment *by* that nature which they brought into the world at their birth—for, as God's *hands* have fashioned and formed us---every one of us---to say the nature *He* gives is the hateful object of his wrath

wrath, is little less than blasphemy against our good and bountiful Creator, p. 110—Very right; and the inference therefrom is manifestly this, viz. that, supposing the nature of man to be corrupt from his cradle, it could not come hither *immediately* from the hands of his Creator. But that men are *not corrupt* from their birth, and on that account *children of wrath*, he proves, In what manner? Why nature *here*, says he, may signify *really, properly, truly*. For observe τέκνα *children*, strictly signifieth the genuine children of parents, by natural generation. But the word is used figuratively also, to denote relation to a person or thing by way of friendship, regard, imitation, obligation, &c. As the *children of God*, of the *kingdom*, the *bridegroom*, the *resurrection*, of *wisdom*, *light*, *obedience*, *peace*, &c. The *children of wrath* are they who are related to wrath, or liable to rejection and punishment. And whereas in those days some were children in a lower sense, by *adoption*; some in a higher, by *nature*, or proper generation; the apostle tells the Ephesians, they were *by nature* children; that is to say, children of wrath, or related to wrath, in the most real and *proper* sense; as he is a child in the most real and proper sense who is one *by nature*, p. 113.

If here, again, the doctor is not (sophistry, I mean, apart) *quoting* and *proving* against himself, there is a mystery in his reasoning which I cannot comprehend. In fact, by the ἡμεν τέκνα φύσει θεῶν the apostle can mean nothing more or less than, that they were by *birth*, or, in other words, by the *native, constitutional, unregenerate* frame of their minds, children of wrath; were as truly and *essentially* destitute of divine grace, and, as such, objects of the divine wrath, as were those counterfeit gods to which the Galatians did service, Gal. iv. 8. (as the same apostle speaks) φύσει *essentially no Gods*.

Ad.

Ad. 3. It having been asked (p. 66. Sect. 14.) how, without supposing a prior connection with the apostate powers, it is possible to account for that *early* defection in our primogenial parents from *moral rectitude*, by which they forfeited, in violation of the strongest ties of duty, gratitude, and natural affection, their Maker's regard, involved themselves and their posterity in scenes of the deepest distress, and added fresh triumph to the too successful disturber of heaven's repose? What, but hearts already alienated from the love of God, could have yielded so very readily to the beguiling enticements of so open a traducer of God's authority, goodness, and justice? What but minds grossly *depraved* in a *prior* state could have given birth to so foul a procedure in their subsequent paradicial state?——it may, in answer thereto, perhaps, be urged, that if our first parents obliquity in Eden, is necessarily to be ascribed to a *pre-disposition* of the mind to unrighteousness, disobedience, and impiety, not only theirs, but the *tempter's* original lapse likewise, in a supposed pre-existent state, must be allowed to arise from a similar source; and that a *corruption of heart*, originally *infused*, or *naturally* contracted, will be found at last to have been the true and only foundation of moral evil still.

To obviate which conclusion, it will be sufficient, I hope, to observe, First, that though our first parents *early* defection from moral rectitude *in Eden*, may reasonably enough be ascribed to a *pre-disposition* of mind to unrighteousness, impiety, &c. *then*, it does not therefore follow, that a similar cause produced their *original* pre-existent delinquency.

Enormous as were the lengths of impiety, and immorality into which *original sin* by degrees branched forth, its root however, lay not in a wicked

wicked and perverse disposition, but in a weak and perverted imagination.

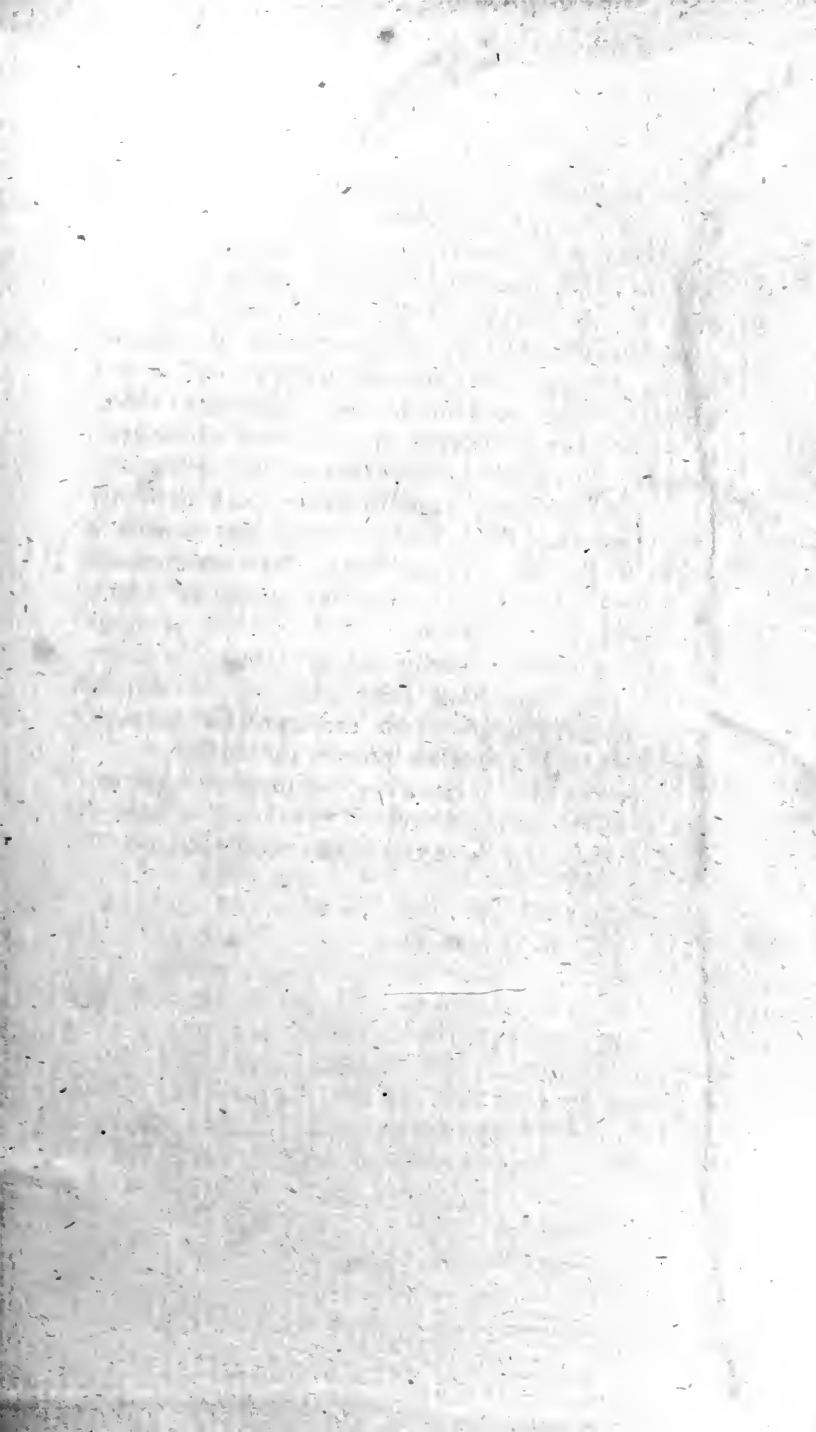
That *finite* beings may and must be *liable* to the *latter*, we cannot make any the least doubt, without attributing to the *creature* (what can with propriety be ascribed to the *Creator* only) an all-perfect and unerring wisdom.

That a being, therefore, ordained by his Maker, as we may suppose the prince of the fallen powers was, to a precedency over one of the highest ORDERS in the regions of bliss, cloathed with celestial majesty and honour, having angels for his subjects, and moving in a sphere of dignity, preheminance and glory, too exalted and enrapturing by far for human thought to conceive ---that a being, a *created* (and of consequence a *frail, fallible*) being I mean, so dignified, so exalted, so highly favoured of heaven, should be dazzled, as it were, with his own splendor, so as to lose sight at length of the great LUMINARY to which he stood indebted for his eximious lustre—Is not this, I say, conceivable? Is it not possible? nay, and even probable? And might not a self-admiration, too naturally resulting from a fancied self-consequence, by insensible degrees lead to an imaginary self-independency?

The *nemo repente fuit turpissimus* may be applied to angels as well as men. Nor can we, with any the least foundation in reason, suppose but that the *first* fall was effected by *degrees* only; by incogitancy at first, which easily opened the way to self-sufficiency; self-sufficiency to independency, independency to open rebellion, to an open and avowed violation, I mean, of those fundamental laws of heaven, piety and moral rectitude.

It appears then, 2dly, that that first *error* in the prince of the apostate powers, that ignis fatuus of the mind, *self-admiration*, naturally leading a creature, *insensibly* deviating from the light of truth, into the pit of destruction, should not be intercepted or removed, by some extraordinary illuminating aids from the supreme Being; we cannot wonder, when we consider what a salutary lesson of instruction it afforded to the rest of the angelic powers, against self-admiration and self-sufficiency, to which *all* were equally liable; and not only this, but that God had pre-ordained to *open a fountain for sin and uncleanness* (the mediatorial œconomy, I mean) the salutary virtues of which are meant to be communicated not only to those of *this* sublunary world, who, through inadvertency, &c. may have been more or less *deluded* into an association with the apostate powers, but even to the apostate powers themselves.

Whether this is or is not the most rational account of the introduction of moral evil *in heaven*, I must leave the impartial reader to determine.



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